

DESTINY

The Magazine of National Life



SWORDS INTO PLOWSHARES

"Nation Shall Not Lift Up A Sword Against Nation"

[PAGE 75]



Silent Sentinels

Stonehenge, England

A celebrated stone circle, the ruins of which stand on Salisbury Plains, in Wiltshire, England.

Under the title, "Stonehenge Temple Observatory and Almanac Circle," Mr. D. Davidson of London, England, in his book, "The Great Pyramid: Its Divine Message," writes:

"In our own country there exists hundreds of ancient structural devices for indicating the principal points of the two recognized forms of the Solar year. The best-known monument of this nature is that of the Stonehenge circle."

The purpose of the circle is now well known for it gives the azimuth alignments of both the beginning and ending of the summer and winter seasons.

The *Desire* of All Nations

DURING the centuries of human history which have passed innumerable multitudes have longed for peace but in spite of their desire wars have continued to afflict every generation of mankind. Not only has this been true, but armed conflict has grown in intensity and destructiveness as man's knowledge and understanding of the latent forces hidden in nature have increased.

Because of this knowledge today, man has now come into possession of a fearful weapon of destruction by discovering ways and means of unlocking the secrets of atomic energy. There is not one single human reason to believe that this power will not be used in a world war that will eclipse in its devastation the combined destruction of all past world conflicts.

With each new discovery, making future wars more deadly than the armed conflicts of the past, the voices of peoples are heard in protest against the wanton slaughter. War for the multitudes becomes more and more unthinkable, yet they seem to be inevitable. Many peace treaties and disarmament programs have been adopted in the past, but to no avail. Now we are witnessing the efforts of the United Nations to outlaw war, yet as men talk peace a feverish preparation for armed conflict goes on in every nation. From the laboratories of all new and fearful means of destruction are becoming available. An insane spirit has seized the nations and an insatiable urge to devise new and terrible methods of annihilation is hastening the day of overwhelming disaster.

From whence comes this evil spirit? Jeremiah, the Prophet, furnishes the answer. Babylon, the first great world empire, laid the foundation for world conquest and the ambition of all aggressors is to emulate the acts and acquire the power which was once wielded by Babylon's king. The Prophet paraphrased this graphically when he said: "Babylon hath been a golden cup in the Lord's hand, that made

all the earth drunken: the nations have drunken of her wine; therefore the nations are mad." (Jer. 51: 7.)

The golden cup of greed and the wine of the lust for power have produced mad nations with whom it is impossible to reason. During our generation we have seen the result of such madness when the Kaiser, and later Hitler and Mussolini went forth to war. Now we are face to face with a repetition of this madness in the plans being made by the Soviets for evil aggression.

The day will come, in spite of this insane spirit, when people will learn war no more and the wine of Babylon will never again stir the nations to mad frenzy and war. Though the former League of Nations, and now the UN, are helpless to remove this maddening cup, the Prince of Peace will come Himself as a mighty warrior. He is called "Faithful and True, and in righteousness he doth judge and make war." Following His intervention in a final conflict against the forces of evil, in which they will be overwhelmingly defeated, He will establish His government and a worldwide rulership. Under His benevolent administration the nations will learn His ways, walk in His paths and keep all of His laws. "And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more." (Isa. 2: 4.)

Apart from His righteous administration there can be no peace, for the nations, having taken the golden cup of greed to their lips and tasted its wine, are drunk with the lust for power. Only the intervention of God Himself, and the return of His Son to take over world rulership, will bring this mad giant of evil aggression into subjection and prevent men from completely destroying themselves by the use of the weapons which have now come into their possession.

YOUR attention, as you read this publication, is directed toward the destinies of the nations of the world, the war, and our changing economy. The conclusions are based on the *only* authoritative source — the prophecies of the Holy Bible. In this way one can know the purpose and outcome of present chaos and you may well be startled, if this is your first acquaintance with its *national* phase, to discover the Bible as the most modern Book in the world. Containing information we must all shortly take into account, it deals mainly with the origin, history and destiny of *one* race and it is very probable that *you* are of that race, thus both the Bible and DESTINY deserve your consideration and study.

DESTINY identifies the Anglo-Saxon-Celtic and kindred peoples as the House of Israel under the leadership of the United States of America and Great Britain, and proceeds to prove it to be true. The magazine itself is published by plain Americans who have seriously studied God's Word in the Scriptures and who have seen God's hand in American and world history. We are not introducing a new religion. We are not a sect. In a time when esteem for the Bible has greatly declined, we stand for the truth of the Book as applied to the spiritual, economic and political life of man on the earth and so have formed a non-profit organization — which is undenominational — to publish these truths in order that others may possess this important information.

Our responsibility in these matters is deepened by the fact that the Anglo-Saxons are the people with whom God made His unalterable Covenant, and upon whom He laid His Law. That is, we accept the Scripture which describes a servant race appointed by God as the earthly vehicle of his purpose to the nations. This people He called *Israel*. Selected, disciplined, dispersed on their mission, they are here now — these are still Bible times in the truest sense — and it is a marvelous, continuing-on-through-the-centuries history. For we note that Israel left Palestine, while the Jews remained. We trace Israel out of the East and across Europe to their new settlement in the Isles, then on to America. By

FOREWORD

what the prophets wrote of them, what the monuments record, what the traditions preserve, by the "way-marks" they left at various stages of their journey, but mostly by the way they have fulfilled, unconsciously, what the Word of God states concerning them, and by the innumerable evidences of God's providence in their present situation, we know who and where they are, and what they will do.

His own name upon them, for Israel means "a prince with God," and He commanded them not to "take it in vain." That they did take God's name in vain — and so lost it — is a matter of history. That they will again carry it — to God's honor and service — is clear from the Bible, and is the subject of our publication.

Like the name Israel, *Anglo-Saxon* is a noble name when clearly understood. As here used it does not stand for the Nordic racial theory or for the exaltation of any nation. We exalt God, not man. And we recognize that all who are "born again" and believe in Jesus Christ regardless of his or her race, will partake of the blessings of the Covenant. We emphasize the Anglo-Saxon-Israel fact, however, and thus make Israel's identity clear, because it has been so grossly neglected and misunderstood in Bible teaching and is *essential* to an understanding of the prophecies and plan of God as contained in the Bible.

We see in the Bible plain guidance for the spiritual life of the soul, for the moral order of society and for the economic process of community and national well-being based on justice and equity. We find the moral order by which God intends to make obsolete the pagan order under which we still live. We see our Israel forefathers as they lived in alternate obedience and rejection of the Law, with consequent prosperity, punishment and correction. We have the Voice of God recalling us to our allegiance and foretelling the consequences of certain courses of action, and we have our Lord offering to set up completely the Kingdom of God on earth in its spiritual, economic and moral elements with Himself as King.

Thus we stand for *the whole law of God and the whole Gospel of Christ!* In large and general terms, this defines our position. We are anti-nothing and pro-everything relating to God's revealed purpose. We publish the neglected truths concerning the Kingdom or Government of God, for peace and justice, and concerning the people of God who continue today — the same people with the same work — now nearing the time of the full entry of the rule of God among men.

CONTENTS

BABYLON HAS FALLEN	80
THE DESIRE OF ALL NATIONS	75
THE DEVIL AND JOHN Q.	87
DOCTRINAL WARS	78
ECONOMIC DISASTER LOOMS	79
THE ESTABLISHMENT AND EXPANSION OF THE KINGDOM	88
FALSE SOVIET HISTORY	95
FOREWORD	76
FROM APOSTASY TO SUBVERSION	77
THE GENESIS OF OUR HERITAGE	103
GOD'S NATIONAL INSTRUMENTS	101
ISRAEL AND THE ANGLO-SAXONS	81
ISRAEL'S WESTWARD TREK (MAP)	90
JEREMIAH TAKEN TO EGYPT	96
LAW, GRACE AND COMMON SENSE	84
REMEMBER YE THE LAW OF MOSES	85
REVIEW OF WORLD AFFAIRS	99
STONEHENGE	74
TESTED AND FOUND WANTING	80
TREASON	78
WHEN?	77

Israel! To many folk, today, the true meaning of this lovely name is lost or obscured. The fallacy persists that the ancient Israel people were chosen by God as an object of favoritism. God's choice of Israel still stands as a positive fact; yet there is no question of favoritism. The people of Israel were chosen for *service*. God called Israel to convey, to all mankind, the blessings of peace, happiness and true progress. While performing that service, God guaranteed to Israel the reward which every faithful servant should receive: the benevolence and protection of the Master. He placed

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THE MARCH OF HISTORY

WHEN?

We are often asked, "When will Russia attack?" Actually, the answer to this question is in the keeping of the Anglo-Saxon world — in the hands of the United States of America in particular. We base our findings upon the fact that the United States possesses the atomic bomb and Russia will fear to go to war with us as long as we have exclusive possession of the formula for making this weapon of aggression. While this secret remains in our hands the Kremlin hesitates to press us to the point of armed conflict. But let us relinquish that control and war will become inevitable.

Soviet Russia is keenly aware of the invulnerable position we occupy at present and is endeavoring to acquire the know-how of making atomic bombs at any cost. Even international control of this weapon would bring the prize she is seeking near to her and, once she acquires the needed information to complete her formula for making the bomb (she already has some of that information), war will become the order of the day.

Will America be wise enough to guard this secret well or will we, like Samson of old, disclose to our enemies the secret of our strength? If we do, our defense will be gone and our nation, mighty as it is, will be as helpless before Soviet Russia as Samson was before his enemies when he fell into the hands of the Philistines who enslaved and abused him. The disquieting fact is that already some of the vital information concerning the atomic bomb has passed into the hands of Soviet agents.

We shall pay dearly if the Kremlin acquires the secret of our God-given trust and is able to use the atomic bomb in their program of aggression for they will move to destroy all opposition with the confidence that the ruthless use of the atomic bomb will give them world mastery.

FROM APOSTASY TO SUBVERSION

OUR GENERATION is a witness to the greatest of all apostasies to which Christendom has been subjected. The truth of this assertion is apparent to the spiritually keen observer.

What many overlook, however, is that apostasy is but the stepping stone to subversion. This is because men who turn away from divine truth place themselves in a position to accept and believe a lie. When men reject His word Paul declares:

"And for this cause God shall send them strong delusion, that they should believe a lie." (II Thess. 2: 11.)

The Orlando Star, in an editorial dated Jan. 23, 1947, entitled "New War Raging," says in part:

"Major denominations today are lining up for or against the Federal Council of the Churches of Christ in America, now headed by Charles P. Taft, the first layman named to the top position in this organization. The line is becoming unmistakably clear, and none of the champions of either cause deny their stand: The modernists are aligned with the Federal Council, the fundamentalists against it.

"The position of the Federal Council is outlined in clear and concise statements by some of its leaders. Those who are anti-Federal Council are in complete disagreement with the views expressed in these reports. Dr. Harry Emerson Fosdick, champion of the modernist group, says: 'Of course I do not believe in the Virgin Birth, or in that old-fashioned substitutionary doctrine of the Atonement.'

"... There appears no hope of reconciling the directly-opposite views of the two schools of thought. The issues involved are not trivial; it is a tremendous expression of one's faith in, or denial of, the Word of God."

The issue has been clearly drawn and the fight is on. The controversy will not be settled until the Lord Himself comes. Those who are faithful and true to Him must oppose the teaching of lies for truth, for back of the doctrines of the modernists is the desire of Satan himself to destroy the Word of God.

Recently the Federal Council distributed a bulletin attacking the profit motive as sinful. If the men responsible for issuing this bulletin knew their Bibles and accepted its teaching regarding the foundation upon which men must build prosperity and peace, they would have recognized that God upholds the profit motive. This is very clear from

a study of the divine law. The right of men to earn profits and acquire possessions, which in themselves are profit, is protected by these laws of God.

The trend to the left among many so-called Christian leaders, as the Federal Council discards the truths of Scripture and turns to the doctrines of Communism, fulfills Paul's prediction that because they would not believe the truth God has given them a strong delusion. Thus they propagate lies as they accept subversive teachings in exchange for the truth. Having turned away from the Law of the Lord which is predicated upon the right of men to profit from labor, they have turned away from the path of righteousness for, as stated in *Digest of the Divine Law*, pages 114-115:

"Abolition of property rights is not a Scriptural teaching though, by our violation of God's system of taxation and with governmental levies against property and land, the abolition of property rights, with the resulting loss of security, has become a fact in the life of millions of our citizens.

"The Bible does not teach the doctrine of community of possession. God did not say that men were to sit under a community vine and fig tree when the perfection of Kingdom administration has been established in the earth, but He did say, 'But they shall sit every man under his own vine and under his fig tree; and none shall make them afraid' — not even the tax collector. In that day we are told that the houses will be private property, possessed by those who build them, for 'They shall not build, and another inhabit': as so often happens today, if not from the result of tax burdens, then from the inability to meet and pay usury charges.

"Emphasis is placed upon the fact that in the perfection of the New Order of the Ages every man will enjoy his labor, 'And mine elect shall long enjoy the work of their hands,' adding, 'They shall not labour in vain, nor bring forth for trouble,' as so often is the case today under a system of exchange which tends to impoverish the laborer and increase the wealth of the rich."

We recognize that there are evils in the present capitalistic system but those evils will not be cured by adopting the greater evils of the Communist system which advocates the destruction of private ownership, profits and possessions. The cure for all of our present economic ills is to be found in the adoption of the perfect God-given system in which every man becomes a capitalist. The perfection of God's economic structure will bring true happiness to man in the labor of his hands, eliminate destructive competition and allow no abject poverty in the midst of plenty. Private enterprise and industry will not be destroyed, nor will citizens be deprived of ownership or divested of their property rights. A study of the divine plan clearly emphasizes the illusiveness of the Utopia those who have apostasized would undertake to establish over us by their subversive doctrines. Having turned from God, disbelieved His word and ignored His laws, the Federal Council of the Churches of Christ in America is propagating the doctrines of devils as they believe and teach a lie.

TREASON

IT IS NOT hard to imagine how certain rabble-raising radio commentators would be crying for the immediate arrest and imprisonment of any one of the twenty-nine men and women indicted and tried at Washington during the war for sedition if any one of them were to make such statements as Elliott Roosevelt is recently reported to have made in Russia. The silence of these commentators in this instance speaks volumes. The twenty-nine indicted individuals never made any remarks so damaging to the

prestige of our government or calculated to embarrass it as much as were the recently reported remarks of Mr. Roosevelt. His entire discourse was treasonable to this country.

Mr. Roosevelt told his Soviet audience that the Soviet Government had never broken its word (he certainly knows little and perhaps cares less about the Soviet dealings with the Baltic States with the record of broken treaties and promises). Mr. Roosevelt said both the United States and Great Britain had repeatedly broken their pledges. He ended his address by a challenge, "Can anyone here name one instance in which the United States acted to further the cause of peace?" Also, he said that the United States is supporting the UN for purely selfish and imperialistic reasons.

God promised the people whom this man now maligns — who honored the father of this man by giving him the highest office in the land — that it is with them, not Soviet Russia, that He is to make a covenant of peace (Ezekiel 37: 26). Not only has God promised this, but He also declared that no weapon formed against us would prosper. He also affirmed:

"Every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of the Lord, and their righteousness is of me, saith the Lord." (Isa. 54: 17.)

Mr. Elliott Roosevelt already stands condemned before the bar of divine justice and will shortly be held in execration along with all those who are today supporting the Soviet program. Such men are giving aid and comfort to the enemies of God and His Kingdom, which will become apparent to all when the Kremlin finally reveals its diabolical program for world conquest when it moves to destroy our nation.

It will be well for the American citizen to remember these treasonable utterances when and if Mr. Roosevelt later seeks public favors. If Russia is so much better in his eyes than the United States of America, Russia is the place where Mr. Roosevelt should make his home, not the United States.

DOCTRINAL WARS

WHAT are the causes of war? A diagnosis by modern so-called experts attributes the major cause of war to the fact that certain nations do not possess natural resources of their own and therefore, being numbered among the "have not" nations, move to acquire such possessions, through aggression, from the "have" nations. Based upon this hypothesis, we are told that the nations must move to solve the question of war by making available to all peoples the means of acquiring natural resources without resorting to war.

A study of history proves how wrong these experts really are. While it is true that the lack of territory and possessions has contributed to aggression, yet this reason is superficial in comparison with the real cause back of most major conflicts. Actually, the motivating power which sends men forth to die upon foreign fields of battle is the fanatical belief in a doctrine. Because this is so, the world has always recognized religious wars as being the most devastating. This was demonstrated in the ferocity of the Mohammedan conquests, the purpose of which was to compel others to accept their doctrinal beliefs, using the power of the sword to convert the unbeliever.

Moreover, Germany went to war to impose a doctrine

upon the world and the intention was to bring all people into subjection to the proposed super-state. While the economic phase contributed its share to fan the flames of war, and the cry of "lebensraum" was also heard, they furnished the excuses rather than the real cause of the war. The major premise of Hitler's plan was to Nazify the world and destroy all who resisted this endeavor.

A gentleman accepting the experts' findings that wars result only from the desire to possess resources on the part of a nation lacking them stated that Russia, with her extensive natural resources, would never engage in a war of aggression. If the cause of war rested upon this thesis alone, his reasoning would be correct. However, a far more powerful incentive for aggression is furnished in the doctrines of Communism which the Kremlin intends to impose upon all nations, compelling all peoples to accept its tenets. The Soviets are devotees to a cause and they are emulating the same fanatical spirit which actuated the followers of Mohammed. Thus, they are engaged in planning a war of aggression primarily to propagate their doctrine.

Christianity is militant and aggressive but because true followers of Jesus Christ are actuated by the spirit of Christ their aggressiveness is manifested in the propagation of the gospel in an endeavor to evangelize the world by peaceful methods. When Christianity has lapsed from its high standards based upon the teachings of Jesus Christ, its militancy has been expressed in acts of oppression. History amply testifies that an apostate Christendom has often resorted to the power of the sword as aggressive men, having the zeal to propagate the doctrinal teachings of Christianity, lacked the faith and spirit of Christ.

The doctrines of Karl Marx are militant and aggressive. His followers have the spirit of the zealot in the desire to convert the world to a doctrine, evidenced in their acts of tyranny in territory adjacent to the Soviet Republic. This zeal for a cause is further borne out in activities of the Communist zealots in our midst. The Soviets make no secret of the fact that they intend to enforce their doctrines upon the world by the power of the sword when the time comes and they will make that action a stepping stone to the attainment of their objective.

The possession, or lack of possession, of natural resources may be a contributing factor to war and often furnishes an excellent excuse for armed conflict but it is not the determining cause of war. The motivating power that sends men and nations forth to fight is their devotion to a doctrine. Whether that doctrine is based upon truth or not is not the major concern; if they give themselves wholly to it, it becomes a fanatical religious belief. A careful reading of history and a study of the teachings of Fascism, Nazism and Communism amply verify the truth of this assertion.

ECONOMIC DISASTER LOOMS

We have pointed out in past issues of DESTINY that there are three stages of judgment leading to the economic collapse which faces our generation. It has also been pointed out that the military and political might and power of Babylon came to an end in the destruction of Germany and it must be remembered also that Germany was actually the primary stabilizing force in the European economic structure. The economic governor of the mammon of Babylon is now broken and we are witnessing a rapid acceleration toward economic disaster on the Continent.

The economic phase of the Babylonian manifestation of

power is now coming to judgment just as surely as its political and military power came to judgment in the defeat of Hitler. John refers to this in the 18th chapter of Revelation labeling the economic phase of judgment as the destruction of "Babylon the Great." In order that our readers may quickly grasp the significance of this period, and our present position in relation to the final timing of the coming collapse of the economic structure, we are republishing an excerpt from "The Economic Outlook," DESTINY for September, 1945:

"John describes three stages in the destruction of our present economy: 1) judgment upon the system, 2) destruction of wealth and cessation of trade, and 3) collapse of the system itself. Twenty-one years, or three times 2,520 days, appears to be the period during which the entire economic structure will come to judgment and be destroyed. That period can be divided as follows:

"*Judgment began* with the Wall Street crash of 1929 and ended 2,520 days later with the French financial crisis of 1936. The bi-sectional date of this period was 1933 which brought into office the New Deal program and our bank holiday.

"*Destruction of wealth and cessation of trade* began with the Spanish insurrection and became acute with World War II. It commenced with the events of the week of September 16-26, 1936, marked by the French financial crisis, the fall of the franc and the financial treaty of peace. This period reached its climax 2,520 days later: August 11-21, 1943 — the week of the Quebec Conference. During the bi-sectional period (February 29 to March 9, 1940) the British, French and U.S.A. economic discussions occurred and America declared a new world economic policy.

"*Collapse of the system itself* is apparently scheduled prophetically for the next period of 2,520 days beginning August 11-21, 1943 and ending July 5-15, 1950. The bi-sectional ten-day period is January 22 to February 1, 1947.

"John refers to the violence of the overthrow of the economic structure and God warns: 'Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached to heaven and God hath remembered her iniquities.'

The bi-sectional ten-day period in the third stage of economic troubles which will end in the collapse of the system is January 22 to February 1, 1947. Time will yet reveal many interesting economic factors which will no doubt mark this ten-day period as important in establishing trends. The following items published January 26, 1947 in Karl H. Van Wiegand's column indicate possible trends:

"The Attlee-Bevin government, more by implication than by facts adduced, painted a dark picture of Britain's economic position — a situation which presages a gloomy future for England. 'Work or bust,' the British are told.

"... The sudden journey from Paris to London by Léon Blum, the French Socialist premier, before resigning a few days ago, and the quick announcement of the coming Anglo-French alliance, has added to world uneasiness, rather than to establish confidence in peace and European stability. The economic crisis in Europe is not confined to England alone. It embraces France, Italy, Greece, Spain, Poland, Finland and practically all the Balkan states. Inflation prevails everywhere.

"... The political instability and tottering economics in Europe were marked among other manifestations this past week by three countries striving to keep their new governments together."

An economic crisis is becoming apparent to a close student of the business and commercial outlook and we may confidently expect that at the end of this third period (July 5-15, 1950) no man will be able to question the complete-

ness of the judgment which will have come upon our methods and ways of doing business. Prior to the final date for the collapse of the system (1950), startling events are destined to transpire according to prophecy. The year 1948 is a particularly marked year for such developments. (See "The Wise Shall Understand," *DESTINY* for January, 1947.) It is very likely that the events on the agenda for 1948 will be the contributing factor making the end of our present economy inevitable less than two years later.

These are interesting days in which to live but only those who fully understand the meaning of current events in the light of prophecy can watch the approaching crisis in a spirit of tranquillity. This is because they alone possess the God-given confidence which enables men and women to calmly face the future.

TESTED AND FOUND WANTING

THE CRITERION by which the ability of the UN to establish peace is measured is its attitude towards oppressed peoples. Unless the UN can mete out justice and equity in behalf of the downtrodden, the very purpose for which it is supposed to exist is completely defeated and any further support given this organization is in the interest of perpetuating tyranny instead of bringing the blessings of peace to the world.

We have been watching with interest one test of the sincerity of the UN. It has now been demonstrated that this assembly has become but a tool of oppression and is helpless to bring liberation to enslaved peoples. The treatment of small and defenseless nations, once they have become the prey of the powerful, clearly illustrates that the UN is now weighed in the balances of divine justice and found wanting.

The representatives of small nations, victims of Soviet aggression, appealed to this assembly for justice. Mr. P. Zadeikis, the Lithuanian Minister in Washington, presented a memorandum to Secretary Trygve Lie asking UN intervention in behalf of his people. The appeal was given little press notice but it was embarrassing to both Mr. Lie and the UN Assembly. The Lithuanian Minister was politely assured of Mr. Lie's sympathy but nothing was promised or done about the facts set forth in the memorandum. The following statement from the memorandum was published in *Lietuvini Žinios*, a Lithuanian newspaper:

"The Soviet occupation authorities during the twelve months of their first occupation (June 15, 1940, to June 22, 1941) seized and deported to Siberia, to the Altai and Kazakstan, 34,260 Lithuanians, mainly of the educated classes, whose only crime was that they were Lithuanians. According to information at hand, the Lithuanians deported to the interior of the Soviet Union are kept in forced labor camps or in prisons. In roundabout ways we receive news of the extremely high rate of mortality among the deported Lithuanians. More than 50 per cent of the men deported are said to have already died. In the Summer and Autumn of 1944 the Soviet Union again occupied Lithuania. During the second occupation the Soviet regime has already managed to deport over 80,000 Lithuanians. If one considers that before the war Lithuania had barely three million inhabitants, this continued deportation of Lithuanians, besides all the other cruel, annihilating measures of the Soviet occupation, foreshadow the complete extermination of the Lithuanian people."

"This is clearly a case of the wholesale murder of a nation. The memorandum requested the Secretary General: 'To inscribe the question raised here on the agenda of the United Nations Assembly or to transmit it for consideration to the Economic and So-

cial Council, so that competent United Nations organs may decide upon measures to safeguard the human rights and fundamentals freedoms, guaranteed by the United Nations Charter, of the Lithuanians now under Soviet occupation.'

"Lithuania is not a member of the United Nations, and according to Russia and her satellites, all three Baltic Republics are today part of the Soviet Union. Thus hardly any delegate at the UN could be found who would have the courage to take up the issue and accuse the powerful Soviets before the United Nations of murder."

While Great Britain and the United States remain as members of the UN, they are morally responsible for the tragic conditions which exist in the Baltic States. In the attempt to appease the Soviets, Anglo-Saxondom is coming under severe divine condemnation for they are refusing to keep the fast God has chosen:

"Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke?" (Isa. 58: 6.)

Would to God we had men, real men, in office who would fear neither man nor devil but who would only fear to offend the righteousness of divine justice. With such men in office our nation would have stood foursquare against the evil aggression of Soviet Russia. Statesmen of that type would have demanded long ago that the Kremlin let the oppressed peoples go free and God would have kept His Word and bestowed upon our nation the great blessings of peace and prosperity promised for obedience to His commandments.

The present circumstances in the Baltic States are a blot upon Christian civilization. Here is a clear case of gross injustice, bringing peoples into enslavement because they are weaker than their neighbor. This situation is now testing the ability of the UN to establish either justice or peace. If the UN caters only to the needs of the strong — in this case at the expense of the small and defenseless — it has failed its most significant test and to rely upon it for the establishment of world peace would be lunacy indeed.

BABYLON HAS FALLEN!

ALL the efforts of Great Britain and the United States are of no avail to restore the German government to a place of authority and power again. Babylon has fallen, never again to rise!

We have been successful to a degree in Japan under the administration of Gen. MacArthur but all our efforts in Germany, and those of Great Britain, seem doomed to failure. This can only be understood when we recognize that in the destruction of the military and political might of Germany this phase of the Babylonian Succession of Empires came to final judgment so clearly set forth in *End of Gentile Rule*, *DESTINY* for July, 1945.

The next step in this process of disintegration is the grinding to powder and, as chaff, the winds are to carry it away (Dan. 2: 35). No power on earth can hinder the fulfillment of this verdict. Great Britain and the United States are earnestly striving to restore stable government to the Germans, but Russia is being used to so interfere with the program of a unified government in the Kaiser's land that a restoration of the former German state will become impossible. With the fall of Babylon, Soviet Russia intends to challenge, by the force of arms if necessary, the right of the Anglo-Saxons to possess their God-given heritage.

Israel and the Anglo-Saxons

By C. R. DICKEY

THERE is one word in the Bible which constantly invites the reader's attention. That word is Israel. It is a wonderful word which means "ruling with God." Nevertheless, it is the most misunderstood word in the Christian vocabulary today. Its true significance has been lost in modern times by using it interchangeably with the terms "Judah" and "Jew."

A study of the listings in any complete Bible concordance will yield convincing proof that the words "Israel," "Judah" and "Jew" are not synonymous terms in the sacred text. Young's Concordance lists the references to "Jew" in 2½ columns; the references to "Judah" in 7 columns; and the references to "Israel" in 22 columns. Allowing 112 entries to the column, there are approximately 280 references to the Jew, 780 to Judah and 2,500 to Israel. In the sentences listed there are literally hundreds of statements about "Israel and Judah." The use of the conjunction "and" is absurd if the two names refer to the same people. Therefore, it is obvious that Christians everywhere need to be better acquainted with the truth concerning the Israel people about whom the Bible has so much to say.

It is common knowledge among regular readers of DESTINY that the history of Israel begins in Genesis 12, where we read of Abraham's call or election to become the founder of a potentially great and expansive servant nation. For the benefit of others to whom the subject may be new, however, the following basic facts are presented as briefly as possible. The national and racial covenant which God made with Abraham continued in Isaac, the son of Abraham and Sarah; then in Jacob-Israel, whose sons headed the twelve tribes or families of Israel; and finally, in Jacob's dying hours, the covenant birthright—including the Israel name—was transferred to the two sons of Joseph, Ephraim and Manasseh. (See Genesis 48.) All the families of Jacob-Israel share to some extent in the blessings of the covenant. Judah, for example,

was the progenitor of David's royal line and was entrusted with the sanctuary for a time, while Benjamin's family became the light-bearers to both Judah and Israel; but it was to the House of Joseph that God gave the major responsibility for Israel's prophesied development, rise to world power and dominion in the latter days of the Christian era.

There are many fascinating stories in the Bible about the sojourn of the Israelites in Egypt; their exodus from Egypt; the wilderness wanderings; their conquest of Canaan under Joshua; and the era of the Judges. Next we read of the prophet-statesman Samuel, who officiated when the royal House of David was established; of David's long and brilliant reign; of Solomon's initial glory, his later decline and the permanent division of the kingdom at the end of his reign.

The books of Kings and Chronicles are records of the two kingdoms of Israel and Judah, ending with the captivities. First, the Assyrians captured the Israelites of the northern kingdom and drove them out of Samaria lock, stock and barrel; eight years later they raided Judah of the southern kingdom and removed over 200,000 men of Judah to Assyria. When a century had passed the Babylonians conquered the remainder of Judah and transported them to Babylon. After seventy years about 42,000 of this latter group returned to Jerusalem and established a vassal state called the Nation of the Jews.

It was to this remaining sanctuary of Judah that Jesus came. When He began His ministry it was soon said of Him that "He would not walk in Jewry, for the Jews sought to kill Him." Therefore, most of His time was spent in the region of Galilee. Why in Galilee? It was because the Galileans were Benjamites, predestined light-bearers who recognized and accepted Jesus as the Christ—the Messiah of whom the prophets wrote. Forty years after the death and resurrection of our Lord, the Jewish state was crushed—never to rise again—by the Roman legions under Titus.

Where was Israel of the Northern Ten-tribed Kingdom during this time? The Bible declares they were not extinct; and also that they were not merged with the Jews. The prophet Jeremiah calls on day and night, plus the sun, moon and stars, to witness that Israel shall remain a nation forever, with a ruler from David's line on the Lord's throne in Israel in every generation. (Jer. 31: 35-36; 33: 17-26.)

From Josephus, Herodotus and Esdras we learn that Israel of the ten tribes migrated to the Black Sea region and from there into Europe. From this point onward Israel looms large on the canvas of the prophets as they portray the glory of her future greatness. They tell us of Israel's greatness numerically, and that this latter-day supremacy would evolve primarily from a vast expansion of the House of Joseph; they write of Israel's world-girdling colonies and territory and of her invincible military power against the aggression of godless nations. Migrating Israelites would be called by other names, eventually calling themselves "in Isaac"—*Saac-sons*—Saxons. They were commissioned to represent God and carry the Gospel of Christ to the world, fulfilling the command: "Ye are my witnesses, and my servant whom I have chosen."

We now find a certain people doing the world's Christian missionary work; furthermore, they are carrying the Bible to every man in his own language through the British and American Bible Societies. Who are these people racially, if not Israelites? If the Jews are all who remain of Israel, why are they not doing the work of Israel? On the other hand, why is it that Britain and the United States are doing Israel's work and fit exactly all the national and spiritual qualifications of Israel, if they are not Israel?

It is an odd fact that English-speaking Anglo-Saxons are uncertain of their origin. They cannot trace themselves into the remote past as other races do. And, strange to say, they trace their history back across Europe to the region of the Black Sea

— and there the story ends. Thus, we are faced with the remarkable fact that Anglo-Saxon origin is lost in the very same geographical area where Israel's history ended in obscurity. This evidence, coupled with our fulfillment of Israel's prophecies, is enough to challenge the intellect and heart interest of all our people.

Why is it important for Anglo-Saxons to know their Israelitish origin? There are many reasons and we shall mention two of the main ones and then illustrate them with two concrete examples. a) As a people we Anglo-Saxons would benefit far more from Israel's past experiences as recorded in the Bible if we recognized the Israelites as our own forefathers. b) Moreover, we would realize that all the blessings we desire, both personal and national, will be ours to enjoy when we obey all the laws and instructions God specified for Israel.

We give little or no heed to the causes of Israel's successes and failures, nor to her national statutes, believing that they bear no particular relation to ourselves. They were temporary affairs for a primitive people, so men say, and carelessly toss truth aside. The national statutes of the Bible, like its moral code, were meant to guide Israel — not temporarily — but forever. Today, Anglo-Saxon nations are not enjoying the blessings of health, peace, prosperity and justice which God promised to a great people and a commonwealth of nations because as a nation we refuse to believe that we are the Israel of the Bible to whom the promises were made.

We shall illustrate first with the story of the spies in Numbers 13. Let us make a new approach to the narrative and consider it as an interesting bit of history out of the distant past of our own race. For the people in this incident were not ignorant oriental Bedouins. They are our own people — the roots from whence came the Saxons and kindred people of the English-speaking countries. It is always a significant fact that we can see ourselves — our successes and failures — amazingly revealed in the reactions, decisions and movements of these people.

The twelve spies in the story constituted what we would call a fact-finding committee. They were sent out to make a survey of the land of Canaan and bring a report on their findings. On their return they brought

fruits of the land for the people to see, and gave this account of the situation in Canaan:

"We came unto the land whither thou sentest us, and surely it floweth with milk and honey; and this is the fruit of it. Nevertheless the people be strong that dwell in the land, and the cities are walled, and very great: and moreover we saw the children of Anak there. The Amalekites dwell in the land of the south: and the Hittites, and the Jebusites, and the Amorites, dwell in the mountains: and the Canaanites dwell by the sea, and by the coast of Jordan." (Num. 13: 27-29.)

All the spies were in agreement regarding the resources of the land and the strength of its inhabitants. But there was sharp disagreement concerning Israel's ability to cope with the situation. Note the contrasting attitudes in verses 30-33:

"Caleb stilled the people before Moses, and said, Let us go up at once, and possess it; for we are well able to overcome it. But the men that went up with him said, We be not able to go up against the people; for they are stronger than we . . . The land, through which we have gone to search it, is a land that eateth up the inhabitants thereof; and all the people that we saw in it are men of great stature. And there we saw the giants, the sons of Anak, which come of the giants: and we were in our own sight as grasshoppers, and so we were in their sight."

What a perfect illustration of America's faith and fear complexes at the present time! Daily we are swayed to and fro by conflicting reports. Some fill us with confidence in our boundless resources and invincibility; others let us down with a panicky fear of starvation and destruction unless we choose to save ourselves by unholy alliances with predatory powers.

What was the reaction of the people to these conflicting reports of the spies? It is recorded in Numbers 14: 1-10:

"All the congregation lifted up their voice, and cried; and the people wept that night. And all the children of Israel murmured against Moses and against Aaron: and the whole congregation said unto them, Would God that we had died in the land of Egypt! or would God we had died in this wilderness! . . . And they said one to another, Let us make a captain, and let us return to Egypt. Then Moses and Aaron fell on their faces before all the assembly of the congregation of the children of Israel.

"And Joshua the son of Nun, and Caleb the son of Jephunneh, which were of them that searched the land, rent their clothes:

And they spake unto all the company of the children of Israel, saying, The land, which we passed through to search it, is an exceeding good land. If the Lord delight in us, then he will bring us into this land and give it us; a land which floweth with milk and honey. Only rebel not ye against the Lord, neither fear ye the people of the land; for they are bread for us: their defence is departed from them, and the Lord is with us: fear them not. But all the congregation bade stone them with stones."

Doubt and fear cast the deciding vote. How often we have watched it happen among Anglo-Saxons in recent years! Our troubles are due largely to psychological causes, although they are none the less real. Roger Babson says if the United States goes down, a fitting epitaph will be, "Here lies the United States, which died of fright." Yet, he also is guilty of adding to the confusion by his own frequently conflicting reports.

What was the attitude of God toward Israel's fear complex which led to unbelief and open rebellion? Read the dramatic verdict in Numbers 14. Here are a few of the tragic declarations:

"Because all those men which have seen my glory, and my miracles, which I did in Egypt and in the wilderness, and have tempted me now these ten times, and have not hearkened to my voice; Surely they shall not see the land which I swear unto their fathers, neither shall any of them that provoke me see it. . . Your carcasses shall fall in this wilderness; and all that were numbered of you, according to your whole number, from twenty years old and upward, which have murmured against me. Doubtless ye shall not come into the land, concerning which I swear to make you dwell therein, save Caleb the son of Jephunneh, and Joshua the son of Nun. But your little ones, which ye said should be a prey, them will I bring in, and they shall know the land which ye have despised. But as for you, your carcasses, they shall fall in this wilderness." (Num. 14: 22-32.)

At the time the Israelites repudiated God's plan and refused to enter Canaan, they were so near the goal that they could have completed the journey within a very few days. God had pledged them absolute protection and possession of the Promised Land without the loss of a single life. Instead of His plan they chose the long hard way — the way of untold hardships and eventual death.

Anglo-Saxondom now faces a striking parallel to Israel's situation in the

wilderness. We are standing at the threshold of the promised Kingdom of Christ, as Israel stood at the border of Canaan. The Kingdom is very near, "even at the door." It is our privilege to prepare to enter immediately through full obedience to God's plan in Christ Jesus. We, too, must make a decision. If we repudiate the direct way, the way of safety and protection with Christ, then we shall find ourselves on a miserable detour through the valley of death and destruction to our people and our cities. Does it matter which way we take? Then it matters whether or not we believe in our Israel origin. For no other truth would be more potent at this moment to awaken us and set our feet on the path of righteousness and coöperation with God.

By nature Anglo-Saxons are inclined to be trustful, generous and hospitable. But we lack judgment. We trust unworthy people who betray us. Hezekiah, a famous king of David's royal line, once cast his pearls of hospitality before Babylonian swine with disastrous consequences. The story is told in II Kings and by the prophet Isaiah:

"Berodach-baladan, the son of Baladin, king of Babylon, sent letters and a present unto Hezekiah: for he had heard that Hezekiah had been sick. And Hezekiah hearkened unto them, and shewed them all the house of his precious things, the silver, and the gold, and the spices, and the precious ointment, and all the house of his armour, and all that was found in his treasures: there was nothing in his house, nor in all his dominion, that Hezekiah shewed them not." (II Kings 20: 12-13.)

"Then came Isaiah the prophet unto king Hezekiah, and said unto him, What said these men? and from whence came they unto thee? And Hezekiah said, They are come from a far country, even from Babylon. And he said, What have they seen in thine house? And Hezekiah answered, All the things that are in mine house have they seen: there is nothing among my treasures that I have not shewed them. And Isaiah said unto Hezekiah, Hear the word of the Lord. Behold, the days come, that all that is in thine house, and that which thy fathers have laid up in store unto this day, shall be carried into Babylon: nothing shall be left, saith the Lord. And of thy sons that shall issue from thee, which thou shalt beget, shall they take away; and they shall be eunuchs in the palace of the king of Babylon." (Isa. 39: 3-7.)

The Israelites were always late in recognizing their enemies. It is a racial

trait which crops out in Anglo-Saxons to this day. It has happened twice in a generation in our dealings with Germany. Before the War of 1914 we shared our treasures with German agents. And worse still, when that conflict ended we scuttled warships and supplies in a stupid disarmament race which was participated in by none save the United States and Britain. Once more the bars went down and our treasures were exposed to enemies far and near. While complacent American and British citizens swallowed the pacifism which was generously ladled out through all publicity channels, Hitler and Mussolini trained soldiers and manufactured war equipment. Then came the tryout in Spain, the blow at Poland, and World War II. The Munich appeasement was a frantic attempt to cover up unpreparedness.

The next awakening came by way of the Pacific and Japan. For more than forty years we had been sharing our treasures with Japan. Japanese diplomats and students had seen and shared the nation's resources. Scrap iron and oil went to Japan up to the very time of the Pearl Harbor attack.

Yet the process continues apace. Since United States recognition of Russia—that is, the Soviet Moscow regime—our treasures have been viewed, used and abused by a host of determined busybodies from Eastern Europe. They were hand in glove with Hitler as long as Stalin and Hitler were allies—a fact that many, including some government officials, seem to have forgotten until quite recently. An old familiar theme resounds again, this time from Moscow, urging disarmament for Anglo-Saxons. The fiery evangelist, Billy Sunday, used to say that a man is a fool who slips twice on the same banana peel. What, then, would you call the man who slips a third time on the same peel? There are such individuals among us clamoring for obedience to every demand from the Kremlin.

We needed firm, informed and courageous statesmen to deal with Russia when her back was to the wall after Hitler's invasion of Russian territory. Our leaders not only muffed the opportunity but went to needless extremes in supplying Russia and required no commitments in return. We will yet pay dearly for our "grass-hopper complex" in dealing with Russia. Lately the State Department has

made a few attempts to "get tough with Russia." Unfortunately the effort is several years too late. The weakness of Anglo-Saxon policy in handling Russia has brought bondage and incredible suffering to millions in more than a dozen countries—and the end is still not in sight.

Robert Quillen says: "If only somebody had the backbone to say to Stalin, 'We'll follow your example. If you shut out Americans, we'll shut out Russians.'" Then he adds with characteristic facetiousness: "Maybe Americans are incapable of any policy but appeasement. That is the way husbands keep the peace at home."

Twelve or fifteen years ago Harold Laski was telling Britain and the United States: "Soviet Russia is the world's hope of democracy, alongside of the United States." Now he says: "Christianity has failed. The world is looking toward Russia for its ideals and standards of morality." No wonder nations have lost the way!

The time is near at hand when Harold Laski and his followers will find out that Christianity has not failed. To their consternation they will soon face the truth of this statement by Professor John MacMurray: "The separation of Communism and Christianity into conscious antagonism means that the Kingdom of heaven is at hand." Doctor E. Stanley Jones, although hazy about the nature of the Kingdom, sees clearly the conflict which brings it into view. He says: "The final battle of the world will be fought out between Communism and Christianity."

What Anglo-Saxon statesmen need above everything else to guide them in framing sound policies for both foreign and domestic affairs is a knowledge of our Israelitish origin. By accepting Israel's responsibility, Israel's law and Israel's covenants, our leaders of Church and State could avoid the pitfalls which engender global strife and chaos. If guided by God's instructions to Israel, we would not ally ourselves in war or peace with the avowed enemies of Christ. Let statesmen examine Anglo-Saxondom's Biblical title deeds to Palestine and that problem would soon cease to be a world menace. In like manner an understanding of our high calling as Israel would banish many evils and vexing problems from national life.

The late Archbishop Davidson spoke truly of modern Israel's destiny when

he said: "Do we realize that we alone today are those whom God has chosen in the world's history as a people to whom is given incomparably the greatest trust and decision for the world's safety which has been laid upon a great company of people? This is a trust laid upon the English-speaking peoples, but primarily upon Britain and America."

Addressing Israel, the prophet Isaiah wrote:

"Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and his glory shall be seen upon thee. . . I will also make thy officers peace, and thine exactors righteousness. Violence shall no more be heard in thy land, wasting nor destruction within thy borders; but thou shalt call thy walls Salvation, and thy gates Praise . . . Thy sun shall no more go down; neither shall thy moon withdraw

itself: for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended. Thy people also shall be all righteous: they shall inherit the land forever, the branch of my planting, the work of my hands, that I may be glorified." (Isa. 60: 1-2, 17-21.)

Israel's exaltation to world dominion in the latter days of the Christian era demonstrates the accuracy of prophecy and God's faithfulness to His people.

Law, Grace and Common Sense

By E. W. ABRAHAM

GENERALLY speaking, there is almost complete agreement among those who understand the Gospel of the Kingdom as to the modern identity of Israel with the Anglo-Saxon-Celtic peoples, but a degree of uncertainty and difference of opinion when the present duty of the Israel nations comes into question. Should we, as soon as we realize that we are Israel, try to keep the laws God gave to Israel of old or does the grace of God absolve us from the need? Again, did Jesus Christ bring in an entirely new set of laws and "do away" with those given to Israel of old? Of the "Law of Ordinances," of course, there can be little doubt. These ordinances Jesus Christ "nailed to His cross"; they were but a shadow or type of His life, death and resurrection and He fulfilled them all.

But what of those other laws, the neglect of which has brought us to such a pass today? May we steal, murder and commit adultery with impunity? May we slander our neighbor, or covet his wife or goods without consequence? May we neglect the laws of hygiene, of agriculture, of usury, of the Sabbath without ill effect? Common sense gives us the answer to these questions. Our present tottering civilization is the direct result of our breaking, or failing to heed these perfect laws of God. The evidence is plain enough before our eyes, with our wars and destruction, our starving millions, our worked-out farms, our overflowing hospitals and asylums, and our enormous, everlasting debts.

Let us leave to common sense the

question, "Is God's perfect law, as stated in the Old Testament, anything less than perfect in the New?" Jesus Christ told us plainly enough, when He summarized the law, that "On these two hang *all* the law and the prophets," and on another occasion, "Whosoever therefore shall break *one* of these *least* commandments, and shall teach men so, he shall be called the least in the Kingdom of Heaven." Christ was speaking to people who knew the law far better than we know it today. They were well taught in those days, and had no other Scripture than that which we now know as the Old Testament.

Jesus Christ taught us, too, to pray, "Thy Kingdom come, Thy will be done, on earth as it is in Heaven."

Can common sense conceive of anything other than God's perfect laws in the Kingdom we seek?

Then what of the grace of God? Grace is the free, unmerited favor of God who gives us strength to understand and keep the law in spirit and in truth. Through grace we are pardoned freely when we transgress the Law. These two — law and grace — are complementary one to the other, not antagonistic to each other. Because of the grace of God, we aim to keep the law. "If ye love me," Christ said, "keep my commandments." And again, "Not everyone that saith unto me, Lord, Lord, shall enter into the Kingdom of Heaven, but he that doeth the will of my father which is in Heaven."

Digest of the Divine Law

By HOWARD B. RAND, LL.B.

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Remember Ye the Law of Moses

By HOWARD B. RAND

THE ANARCHIST declares governments are unnecessary for he regards the restraints imposed upon him by the administration of law tyrannical. But opposition to the administration of law is not confined to the anarchists for there are many Christians who are in rebellion to Divine Law. While they admit the Ten Commandments and the Sermon on the Mount embody the ultimate ideal for Christian conduct, in actual practice they deny the need of strict obedience to the Law of the Lord which God enjoined His Kingdom people to administer. These are the perfect laws of righteousness which Israel received as their national constitution at Mount Sinai. Despite the prattle of those who, in one way or another, undertake to do away with the law, there will be no righteousness in any nation where the provisions set forth in the commandments, statutes and judgments of the Lord are ignored. No nation is free from the possibility of oppression and tyranny where the principles of His righteousness, expressed in His law, are ignored.

Just as it is essential for men to observe the God-given laws of moral conduct, so, too, it is imperative for a nation to observe the statutes and judgments of the Lord if there is to be righteousness in administration. Because these laws will never execute themselves, God organized His kingdom at Mount Sinai with a government whose primary purpose was the administration of His laws. A full discussion of the organization of this Kingdom, its laws and their administration is given in the book *Digest of the Divine Law** but because there are those who, though they believe in the proclamation of the Gospel of the Kingdom, are now teaching against its laws, attention is once more being called to the need of giving heed to His commandments. The very fact that the Gospel of the Kingdom is now being proclaimed is in itself evidence that the call is going out: "Remember ye the law of Moses!" The continuity of

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the Kingdom itself is predicated upon the administration of the commandments, statutes and judgments of the Lord.

We can understand the opposition of theologians and ecclesiastical leaders to these great truths of Scripture, for they are blind to its fundamental tenets concerning His Kingdom and the people of that Kingdom, as well as their identity and responsibility. However, in the light of the plentiful Scriptural declarations which maintain that the administration of His laws is essential to the establishment of righteousness in His Kingdom, it is difficult to understand the mental quirk of those who, knowing the people of the Kingdom, fail to recognize their responsibility to administer these laws of righteousness. Such men are treading upon very dangerous ground for, having come into a knowledge of the Kingdom and its functions, they may be found to be fighting against God in their opposition to the restoration of the administration of its laws.

There are four great bodies of law given in the Bible. They are: laws contained in commandments, laws set forth in statutes, laws governing judgments and laws contained in ordinances. The ordinances, which were confined to the laws of sacrifice for sin and atonement, were all fulfilled in the sacrificial death on Calvary's cross of Jesus Christ, who carried out their requirements in full. Nevertheless, no man or nation is set free from keeping the commandments, statutes and judgments of the Lord.

As there can be no justice apart from the law, so, too, there can be no righteousness without justice, for righteousness is the justice of the law. Jesus looked forward to the day when the righteousness of the administration of the Kingdom laws would bring the promised blessings when He said:

"Blessed are they which do hunger and thirst after righteousness: for they shall be filled." (Matt. 5: 6.)

Those who advocate the abolition of the law forget that if there is no law sin cannot exist, "for sin is the trans-

gression of the law" (I John 3: 4). In his rendering of this passage Ferrar Fenton shows that sin is broken law. Because this is so, Jesus condemned all who would teach disobedience to the law:

"Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven." (Matt. 5: 19.)

Moffatt gives a most interesting rendering of this and the preceding verse:

"I tell you truly, till heaven and earth pass away, not an iota, not a comma, will pass from the Law until it is all in force. Therefore whoever relaxes a single one of these commands, were it even one of the least, and teaches men so, he will be ranked least in the Realm of heaven; but whoever obeys them and teaches them, he will be ranked great in the Realm of heaven."

Not only did Jesus assert the need of keeping even the least of the laws if we want to occupy a place of greatness in the Kingdom, but the whole theme of the prophets was the expectancy of the great day of the restoration of Israel, at which time one of the major objectives would be the observance of all His laws. Then will be fulfilled:

"And many nations shall come, and say, Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for the law shall go forth of Zion, and the word of the Lord from Jerusalem. And he shall judge among many people, and rebuke strong nations afar off." (Micah 4: 2-3.)

This pictures a condition in the time of restoration far removed from the conditions which would prevail if the pronouncements of those who declare the Law of the Lord is of no use now were to prevail. When the Law of the Lord is administered from Zion the nations will come to the House of Jacob to be taught its precepts in order that they may learn the ways of righteousness and walk in the paths of peace. If obedience to God's

laws will bring peace to heathen peoples in the Kingdom of God, why should anyone suppose for a moment that it will accomplish less than that now, as well as later, for the people of His Kingdom.

When Israel is cleansed of all their filthiness and from their idols, and a new heart is given them, the Lord declares:

"And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them." (Ez. 36: 27.)

When the antagonisms which have been responsible for the divisions among His people are at last removed, and all Israel joins together to obey His laws, the Lord declares He will be their God:

"And David my servant shall be king over them; and they all shall have one shepherd: they shall also walk in my judgments, and observe my statutes, and do them." (Ez. 37: 24.)

It was because Abraham obeyed the voice of the Lord, kept His charge, His commandments, statutes and laws that the covenant was passed on to Isaac (Gen. 26: 5). This was long before Israel received the commission as His Kingdom at Mount Sinai. God has never abrogated the law and the commandments are just as much in force today as they were in Abraham's day. The penalties for law violation have continued to operate whether Israel administered the law or not. Any man who today violates the provisions of the law, as set forth in the ten commandments, suffers from the resulting penalty. Today, our national violation of the statutes and judgments of the Lord is responsible for our present economic problems and national troubles.

Israel was carried away into Assyrian captivity because they had rejected His statutes and the covenant which God had made with their forefathers (II Kings 17: 15-16). This is Israel's sin and as long as the people continue in their refusal to obey all His laws they are a sinful people. Because this is so, Isaiah declares:

"Cry aloud, spare not, lift up thy voice like a trumpet, and shew my people their transgression, and the house of Jacob their sins." (Isa. 58: 1.)

What are our national transgressions and sins? Are they not our departure as a people from the observ-

ance of all His laws? The following is quoted from *Digest of the Divine Law*, pages 11-12:

"It has been the continued uninterrupted operation of the immutable laws of life that has made possible the existence of the human race. In fact, law is so essential to our very existence that life itself came into being as the result of the operation of law. But the operation of law is not confined to physical existence alone. Our very health and prosperity, with every act and need of man, individually, socially and governmentally, are all governed by law; and if we keep and observe these laws, all their benefits will accrue to us, while if we violate them, there will follow inevitable retribution and suffering.

"When men come to a full realization of these facts they will willingly apply themselves to understanding these laws so that in the knowledge of their operation and in obedience to them they may secure a blessing.

"The many and varied problems of administration which have so troubled and perplexed mankind will find a solution in their observance.

"Chaos in the physical, spiritual and economic life of man is evidence that there has been a failure to observe and keep the orderly laws of peace. A perusal of both past and present records of human history reveals chaotic conditions, with mankind afflicted with crime, violence and war; while revolution, famine and disease have taken their toll of life. Such evil conditions can only exist where there has been a violation of the perfect laws of life, the keeping of which will bring results far from chaotic.

"Creation is an orderly process, while chaos results from the failure of man to observe and keep the Divine Command which is the law of life and the way of peace. Life at its best, with all the blessings of peace, results from keeping the positive commands of God and refraining from violating the negative injunctions.

"The law of the Lord was made known to man from the very beginning of human history. This was so or else man would have had no guide to prosperity and peace. All the evidence of history and every factor of life continually demonstrates that the keeping of perfect laws is the very essence of a happy and enduring existence. And so it behooves us, if we would have perfection in living, to know them!"

A perusal of the above book will clearly demonstrate to the mind of an unprejudiced and truth-seeking individual the absolute need of the restoration of the administration of the Divine Law if righteousness is to be established upon earth.

Malachi declares:

"Remember ye the law of Moses my servant, which I commanded unto him in

Horeb for all Israel, with the statutes and judgments." (Mal. 4: 4.)

The proclamation which follows this statement is a clear indication that the Elijah message is a call for the restoration of the law and its administration. This call was to go out just before the events of the great and terrible Day of the Lord. Personally, we would not want to be in the position of those who today advocate ignoring the law as non-essential. Those of that inclination can be classified with the modern false prophets who purport to speak in the name of the Lord whereas He has not sent them to His people with any such message. Their contentions are contrary to the testimony of all the prophets and out of line with the declaration of the Psalmist:

"I will delight myself in thy statutes: I will not forget thy word. Deal bountifully with thy servant, that I may live, and keep thy word. Open thou mine eyes, that I may behold wondrous things out of thy law." (Ps. 119: 16-18.)

This entire Psalm is devoted to the need of keeping the Law of the Lord. The very first Psalm demonstrates the blessing that will come to those who keep His laws:

"Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful, But his delight is in the law of the Lord; and in his law doth he meditate day and night. And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper. The ungodly are not so: but are like the chaff which the wind driveth away. Therefore the ungodly shall not stand in the judgment, nor sinners in the congregation of the righteous. For the Lord knoweth the way of the righteous: but the way of the ungodly shall perish."

Turning to the nineteenth Psalm we read:

"The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple. The statutes of the Lord are right, rejoicing the heart: the commandment of the Lord is pure, enlightening the eyes. The fear of the Lord is clean, enduring for ever: the judgments of the Lord are true and righteous altogether. More to be desired are they than gold, yea, than much fine gold: sweeter also than honey and the honeycomb. Moreover by them is thy servant warned: and in keeping of them there is great reward." (Ps. 19: 7-11.)

There are those who know we are Israel, yet who are deliberately refusing, as Israel refused of old, to recognize our great national sin, the failure to obey the commandments, statutes and judgments of the Lord. They are willing to give up the "great reward" of which the Psalmist was speaking and to which Jesus referred when he admonished that even the least of the laws must be kept if one would receive

the blessing of occupying a place of greatness in the Kingdom.

Let those who are today teaching against the law reconsider the entire subject in the light of the utterances of Jesus and the prophets. May they give due consideration to Scriptural doctrines concerning the Kingdom and the administration of its laws that they may not find themselves in the unfortunate position of those of whom

Gamaliel was speaking when he said:

"But if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God." (Acts 5: 39.)

When the Kingdom was organized at Mount Sinai, its very existence and continuity rested upon the administration of the Divine Law and in the day of its restoration the perfection of its operation will again rest upon the faithful administration of that law.

The Devil and John D.



"Should not a people seek unto their God . . . to the law and to the testimony? If they speak not according to this word, it is because there is no light in them." (Isa. 8: 19-20.)

The Establishment and Expansion of the Kingdom

ED. NOTE: The original maps of Anglo-Saxon expansion from which copies were made for this article, together with the descriptions, were loaned to us by Dr. Frank E. Koepel of Detroit, Michigan.

PROPHETIC students are familiar with the history of the four great empires described by Daniel in his interpretation of Nebuchadnezzar's dream. Daniel, however, not only described the rise and fall of Babylon, Medo-Persia, Greece, Imperial Rome, and its subdivisions into Papal Rome and the nations represented in Continental Empires, but he also depicted a fifth world empire. Because some prophetic students continue to be blind to the identity of the Stone Kingdom, which Daniel declared would overcome the four preceding world empires and endure forever, they spiritualize away the significance of Daniel's references to this kingdom.

The image seen in a dream by the King of Babylon depicted four world empires, using gold, silver, brass and iron in the construction of the symbolical figure. The fifth empire was represented

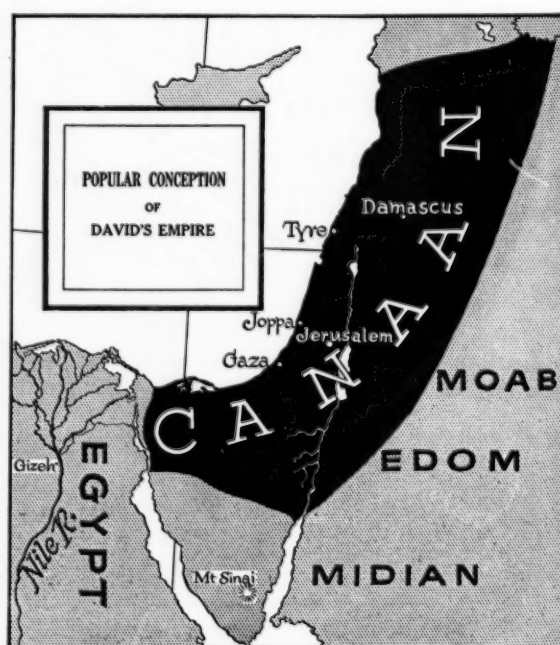
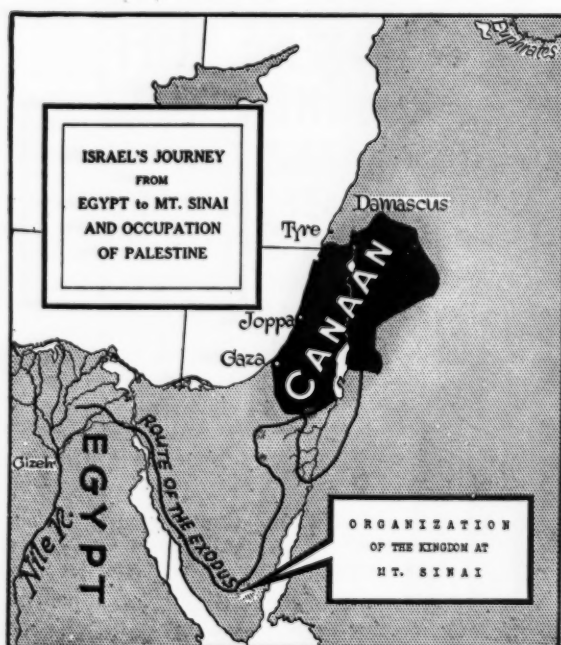
as a stone which struck the feet of the image. All of these metals, and the stone, are of the earth. They differ only in the fact that men mined and smelted the ore in the refining process of preparing the metals that appeared in the image, but the stone was the creation of God and was not the result of the work of man's hands. The kingdoms of this world differ from the Kingdom of God in this same way.

Four world empires came into being as the result of man's aggressive activities. Men wrote the laws of these kingdoms and the affairs of state were administered according to the wisdom of men. These empires were organized and built by the power of the sword; they lived by wielding the sword and they passed away as the result of having held the sword. But the Kingdom of God is not like them, for its laws and their administration originated with Jehovah, the God of Israel. God specifically instructed His people that they were not to add to or take from those laws. The similarity between the Kingdom of God and governments

which developed as a result of man's organizational activities lay simply in the fact that the Kingdom of God had a date of beginning and its organization was instituted and developed upon earth. Beyond that, all descriptive factors distinguish it from the work of men for the fifth empire of Daniel, while existing upon earth, was entirely unlike any other contemporary government. Daniel declared:

"And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever." (Dan. 2: 44.)

This prophet pointed out the marked differences between this Kingdom and the Babylonian Succession of Empires for he declared the God of Heaven would bring this Kingdom into existence. Did the God of Heaven ever set up such a Kingdom? It is difficult to conceive the blindness of those who claim to be Bible students and yet fail to recognize that the God of Heaven



did set up an earthly Kingdom, laying its foundations at Mount Sinai in the very days when the foundations of the nations were being laid which later developed into the four great world empires of Daniel's vision.

Let us turn and read the original charter given by God, authorizing a certain people to function upon earth as His Kingdom. It will be found in the 19th and 20th chapters of Exodus where God commanded Moses:

"Thus shalt thou say to the house of Jacob, and tell the children of Israel; Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you unto myself. Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine: And ye shall be unto me a kingdom of priests [administrators], and an holy [set apart] nation. These are the words which thou shalt speak unto the children of Israel." (Ex. 19: 3-6.)

Language could not be plainer; God there offered to constitute a certain people His Kingdom upon earth if they would comply with certain conditions. The conditions were accepted:

"And all the people answered together, and said, All that the Lord hath spoken we will do. And Moses returned the words of the people unto the Lord." (Ex. 19: 8.)

This kingdom and its functions have never been abrogated. From Mount Sinai Israel moved to the borders of Palestine. Reuben, Gad and the half-tribe of Manasseh remained on the east side of the Jordan River but the rest of Israel went over the Jordan and entered the promised land. In this way the Kingdom people came into possession of a geographical location where they were enjoined to administer

the affairs of the nation according to the righteousness of the laws of the Lord. There the Kingdom grew and expanded, first under judges and then under kings until, in the time of David and Solomon, it reached its greatest growth before the great captivities.

After Solomon's reign the Kingdom experienced a decline, following the division under his son Rehoboam. The northern Ten-Tribed Kingdom (the House of Israel), with its capital at Samaria, was finally carried away into Assyrian captivity and 130 years later the Southern Kingdom of Judah was taken captive to Babylon. Judah returned to Palestine after 70 years but Israel moved westward.

The people suffered in captivity for disobedience to the oath their forefathers had taken when they agreed to obey the Lord's instructions, but the Kingdom continued to function as promised by God. This fact should be apparent to every Christian when reading the statement in the account of the annunciation to Mary:

"And the Lord God shall give unto him [Jesus] the throne of his father David: And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end." (Luke 1: 32-33.)

The Angel was there declaring that the House of Jacob is the Kingdom of our Lord and that this Kingdom will have no end. But Daniel declared it was the Stone Kingdom which would endure forever, so the two, the house of Jacob and the Stone Kingdom, must be identical. It was to the House of Jacob that God told Moses to speak when He offered them His Kingdom, and they accepted the offer at the time. That fact constitutes the House of Jacob the Stone Kingdom, which

Daniel declared was set up by the God of Heaven. This is the only logical conclusion at which to arrive from the evidence furnished in the Scriptures. One marvels at the blindness of ecclesiastical leaders in their failure to recognize that the statements in the Bible concerning the House of Jacob, the Stone Kingdom and the Kingdom of God and of Heaven in both the Old and New Testaments, from Exodus to Revelation, all reiterate the same identifying characteristics concerning the date of beginning, the organization and the permanency of the government described. Therefore, all the statements must refer to the Kingdom of God, which is the name by which the government of Israel is finally known.

Having identified the House of Jacob, God's Kingdom organized at Mount Sinai, with the Stone Kingdom of Daniel, we now know that this prophet did not overlook the expansion of the Israel peoples in these last days. Following the destruction of the Babylonian Succession of Empires, this Stone Kingdom began to expand and will continue its expansion until Daniel's declaration is fulfilled:

"The stone that smote the image became a great mountain, and filled the whole earth." (Dan. 2: 35.)

Further evidence from Daniel when this shall be is given in the statement:

"And when he shall have accomplished to scatter [spread out] the power [the might or hand] of the holy [set apart] people, all these things shall be finished." (Dan. 12: 7.)

Before this could happen Israel had to expiate their sins of disobedience during the seven-times period of

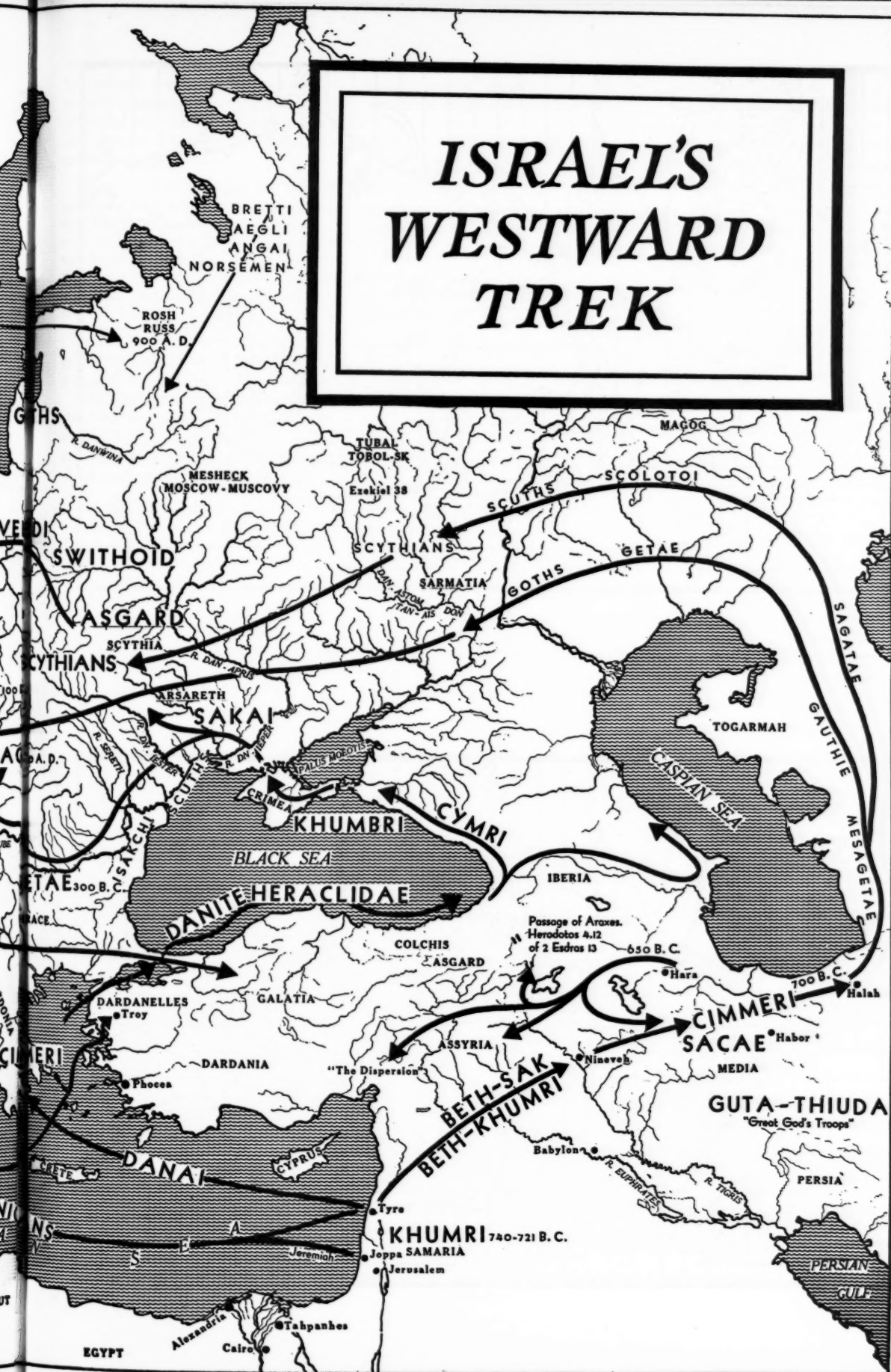


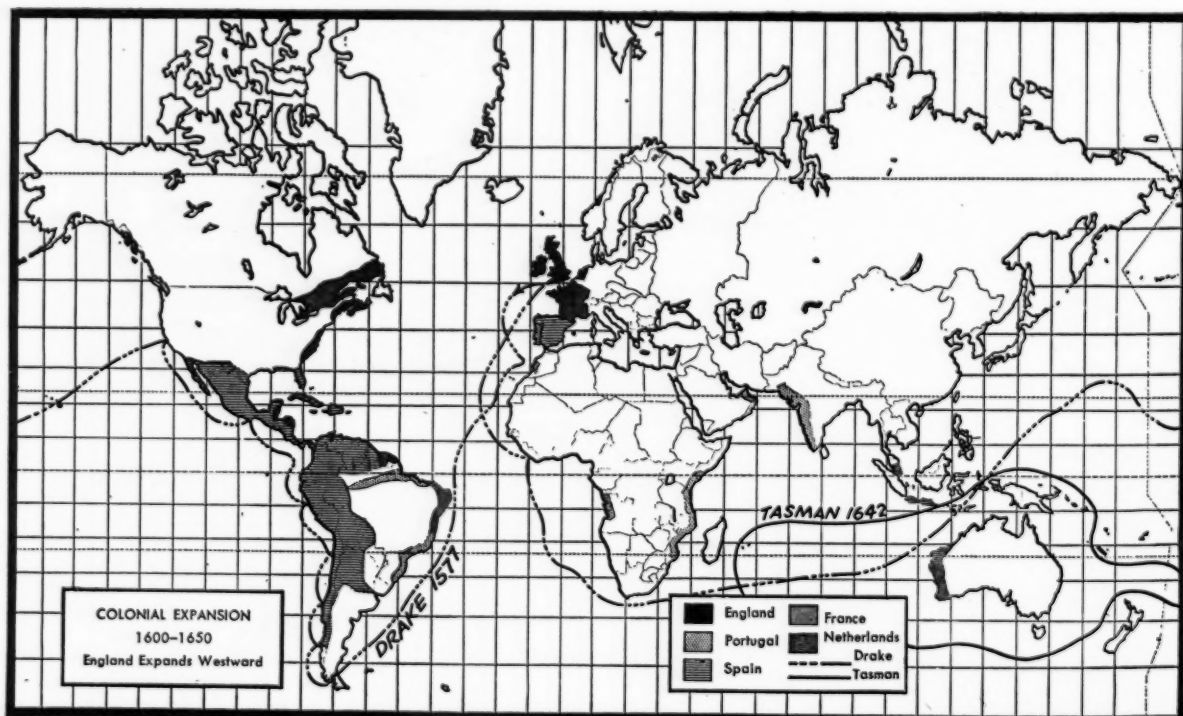
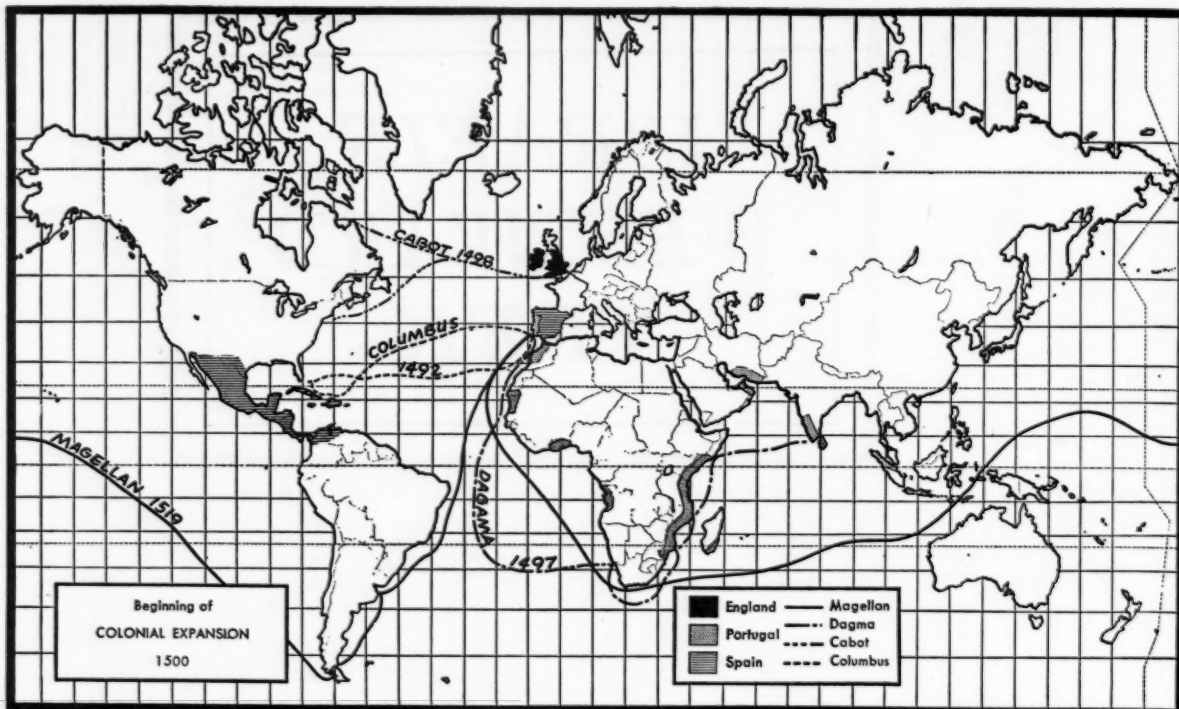
Isaiah 24:5 "Isles of the west."
 Daniel 2:34 "The stone cut out without hands."
 II Samuel 7:10 "The appointed place."
 Hosea 2:14 "The Wilderness."



A F R I C A

ISRAEL'S WESTWARD TREK





punishment. During these centuries the people trekked westward and in successive stages, under different names, gathered into the Isles north and west of Palestine. There the prophet Isaiah addressed His people:

"Listen, O isles, unto me; and hearken, ye people, from far . . . It is a light thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel: I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth." (Isa. 49: 1 & 6.)

Isaiah also addressed the same people as the House of Jacob, as Zion and His servants.

The successive stages, commencing the long seven times of punishment, also had progressive terminal periods and for the House of Israel the beginnings and endings were as follows:

970-969 B.C. Israel revolted from the rule of Solomon's son, Rehoboam. The nation instituted idolatry in setting up the golden calves.

2520 years later

1551-1552 A.D. England returned to a pure form of worship. Images were removed from the churches; transubstantiation rejected, etc.

914-853 B.C. Israel-Syrian wars. Israel's power greatly reduced between the reign of Ahab and Jehu.

2520 years later

1607-1668 A.D. Development of Puritan movement and responsible government. The increase of England's power and the colonization of America.

740 B.C. First Assyrian invasion of Israel. The half-tribe of Manasseh carried away into captivity by Tiglath-Pileser III.

2520 years later

1781 A.D. Revival of spiritual religion. Great expansion of industry and commerce. Israel divided into two nations, Ephraim and Manasseh.

721-719 B.C. The capture of Samaria and the beginning of the Great Captivity. The people placed in the cities of the Medes.

2520 years later

1800-1802 A.D. The defeat of Napoleon in Egypt blocking his plans. Beginning of a period of great expansion for England and the United States.

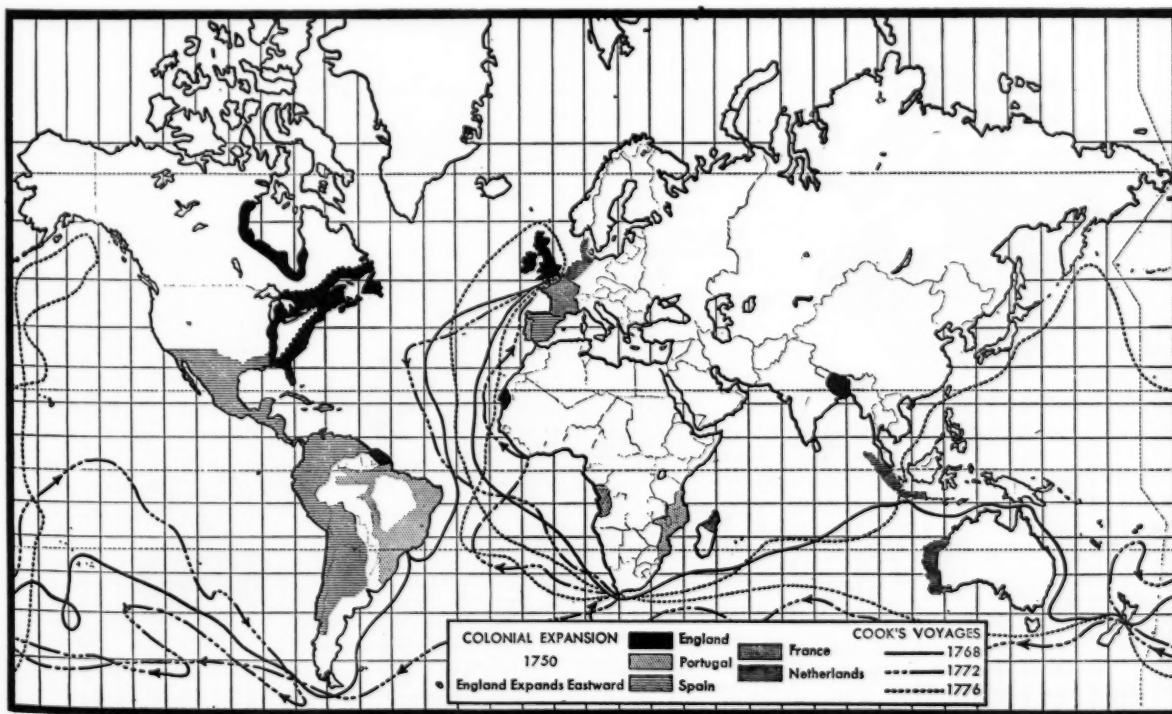
The accompanying maps graphi-

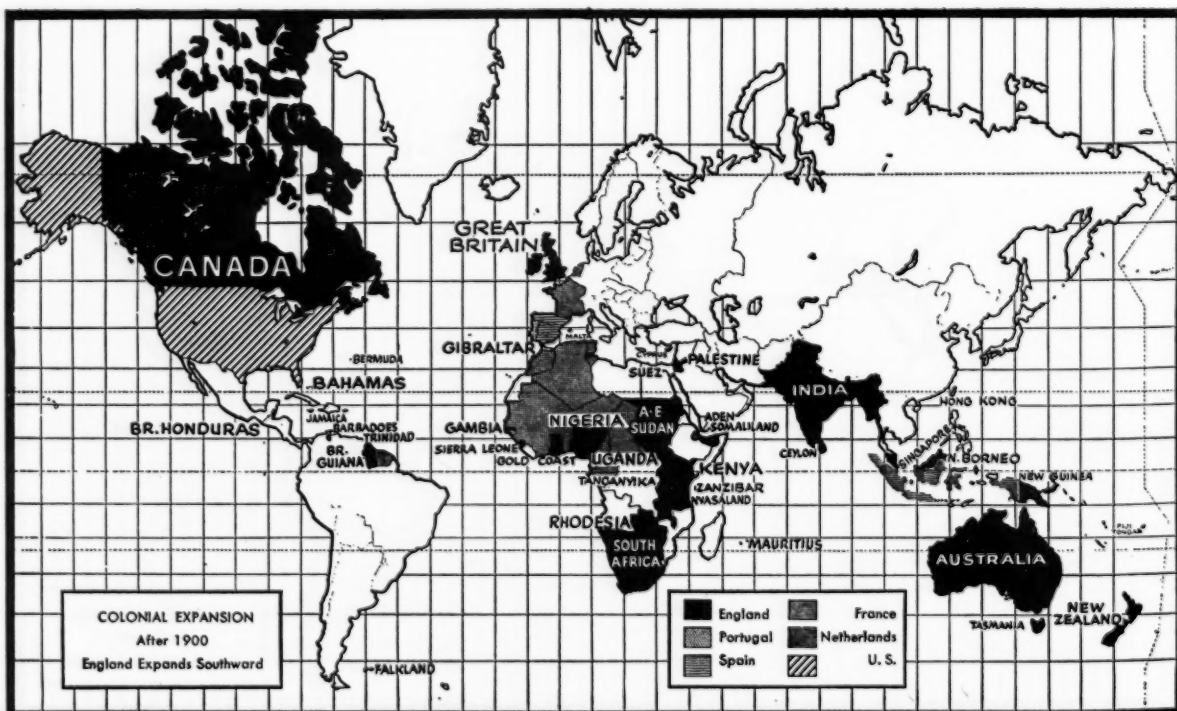
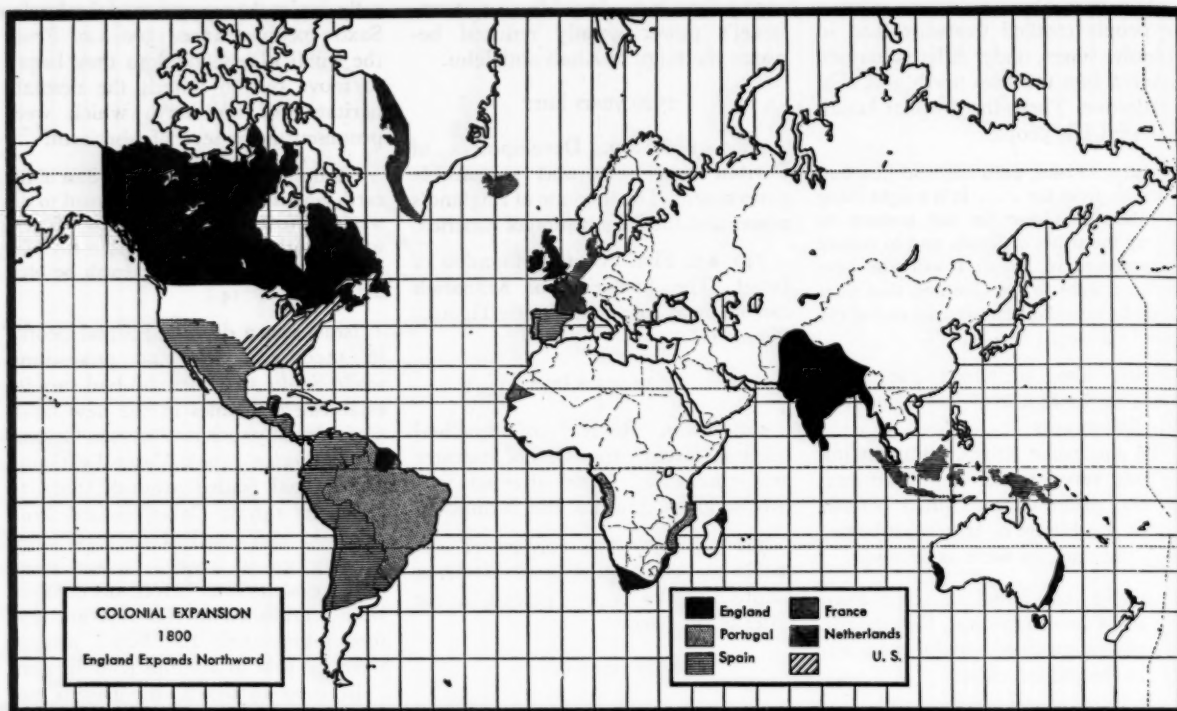
cally depict the expansion of the Anglo-Saxon peoples since 1500 A.D. From the small island kingdom they began to move out to inherit the desolate heritages of the earth which were promised to the seed of Abraham:

"And thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east, and to the north, and to the south: and in thee and in thy seed shall all the families of the earth be blessed." (Gen. 28: 14.)

Israel was a disunited island people in 1500 A.D., with no possessions, while Spain and Portugal had rapidly established colonies in the new lands discovered by such explorers as Columbus (America 1492); Vasco De Gama of Portugal (sailed around Africa to India in 1497); Cabot (sailed from England and touched the east coast of America in 1498). It was more than a century later before any colonies were established in America and nations other than the Israel peoples were the first to attempt colonization.

In 1600-1650 A.D., the Dutch and French followed the example of Spain and Portugal, and England started her first expansion westward in conformity with the instructions given to Abraham that they would first move west. Colonies were established at





Jamestown and Plymouth on the coast of America. By then Drake had circled the globe (1577) and Tasman, in his voyages in 1642, explored the East Indies for the Dutch.

The next step in Israel's expansion was to be eastward and the map of 1750 A.D. shows this move. Cook sailed around the world three times and England's domination of foreign lands began to rapidly surpass that of other nations. Because of Clive's great work in India, colonies were established in Asia.

The map of 1800 A.D. shows Israel next moving to the north. France lost Canada to Israel and the United States, the Manasseh branch of Israel, won her independence:

"The children which thou shalt have, after thou hast lost the other, shall say again in thine ears, The place is too strait for me: give place to me that I may dwell." (Isa. 49: 20.)

Continued colonial expansion brought Israel's final move to the south as shown on the map of 1900 A.D. The Dutch were driven out of South Africa and Australia had been added to the Empire. Great Britain became practically the only nation to increase and keep her colonial empire. She brought

to backward peoples the justice of the Anglo-Saxon common law, setting the prisoners free and liberating the slaves:

"Thus saith the Lord, In an acceptable time have I heard thee, and in a day of salvation have I helped thee: and I will preserve thee, and give thee for a covenant of the people, to establish the earth, to cause to inherit the desolate heritages; That thou mayest say to the prisoners, Go forth; to them that are in darkness, Shew yourselves." (Isa. 49: 8-9.)

Today, Great Britain and the United States of America possess between them the principal gateways of the world — Gibraltar, Suez, Panama, Alaska and other strategic locations as the result of victories over their enemies. Thus is fulfilled the promise made to Abraham:

"And thy seed shall possess the gate of his enemies." (Gen. 22: 17.)

No one who will give serious time and study to this fascinating subject can help but come to the conclusion that God has kept His word concerning Abraham's seed. The inheritance announced by Jacob to Manasseh and Ephraim that their seed would become a great people and a company of

nations has been fulfilled in the expansion of the Anglo-Saxons (Gen. 48: 19). Today, they are the great people of the United States of America and the company of nations known as the British Commonwealth of Nations.

The fifth world empire, or Stone Kingdom of Daniel, is destined to overcome all evil aggression, including that of Soviet Russia. Then, in the words of Daniel, it will become a great mountain (*i.e.*, government) and fill the whole earth. The prophet Micah supplies additional detail concerning the universal nature of the Kingdom:

"In the last days it shall come to pass, that the mountain of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it. And many nations shall come, and say, Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for the law shall go forth of Zion, and the word of the Lord from Jerusalem." (Micah 4: 1-2.)

In that way the Kingdom of God will expand to exert a world-wide influence and through the administration of the Law of the Lord, justice, equity and peace will become the common heritage of all peoples.

False Soviet History

FALSIFICATION of history has always been the weapon used by those who fear the truth in their program of deception. *The Patriot* of London, England gives the following incident as evidence of the unreliability of reports emanating from Moscow: "Judging by correspondence in the *Continental Daily Mail*, it is not considered necessary by the Soviet authorities to give the Russian people any correct view of events. In any case in a letter in this Paris paper of 24 December a correspondent mentioned that Moscow Radio, quoting from *Izvestia*, declared that 'in days of war the French nation marched together with us.' It is hardly necessary to state that the war started in September, 1939, when France declared war on Germany and when Russia was the ally of Hitler. Soviet Russia never went to the rescue of France, although a treaty of mutual assistance had been signed in 1935 between the two countries. This correspondent adds: 'Moscow Radio says that 'history has given us (Russia) eloquent proofs of facts that whenever Russia and France marched hand in hand their adversaries

always failed.' This is not true!

"In the first world war, in 1917, Russia broke down in Communist disorder, Lenin and Trotsky made separate treaties with Germany, leaving France alone to face the whole German forces. Ludendorff exploited the Russian treason and reassembled all German armies left free on the West. France was saved by her heroism and the energy of Clemenceau and the genius of Foch. [The British did the bulk of the fighting after 1917.—Ed.]

"When Russian politicians reproach 'the treachery of the then leaders of the Western Powers' who wanted to make appeasement with Hitler in Munich, once again this is not true. It was a great mistake on the part of Daladier and Chamberlain but not treachery. Everybody knew at that very moment what was going on in Munich.

"The true treachery against Europe and peace came from Russia's secret pact with Germany. Russia incited Hitler to invade Poland because she wanted to participate in the winnings."

Jeremiah Taken to Egypt

By HOWARD B. RAND

THE Captains of the Jews' forces, together with Johanan and the people who were with them, came to Jeremiah with the plea:

"Let, we beseech thee, our supplication be accepted before thee, and pray for us unto the Lord thy God, even for all this remnant; (for we are left but a few of many, as thine eyes do behold us;) That the Lord thy God may shew us the way wherein we may walk, and the thing that we may do." (Jer. 42: 2-3.)

This seemed like a sincere request for guidance but, unfortunately, these people were seeking advice to confirm the program which they had already settled upon, for their minds were clearly made up to go to Egypt.

Jeremiah said he had heard their supplication and would pray about it to the Lord. Whatever the Lord showed him, he would in turn communicate to them. They replied:

"The Lord be a true and faithful witness between us; if we do not even according to all things for the which the Lord thy God shall send thee to us. Whether it be good, or whether it be evil, we will obey the voice of the Lord our God, to whom we send thee; that it may be well with us, when we obey the voice of the Lord our God." (Jer. 42: 5-6.)

The Message of the Lord

This hypocritical show of willingness to follow the Lord, when in their hearts they had already determined upon the course of action they intended to pursue, condemned them before they had the answer from the Lord. Ten days after they petitioned Jeremiah he summoned Johanan and the leaders of the Jews, with the people, to hear the Lord's words. The prophet informed them they were to abide in the land and not go down into Egypt. He said they need not be afraid of the King of Babylon for God would deliver them from his hands and show mercy upon them.

Jeremiah then warned them that if

they did not obey the voice of the Lord, but were determined to go to Egypt to dwell, thus hoping to see no more war or hear the sound of the trumpet or be hungry for bread:

"Then it shall come to pass, that the sword, which ye feared, shall overtake you there in the land of Egypt, and the famine, whereof ye were afraid, shall follow close after you there in Egypt; and there ye shall die. So shall it be with all the men that set their faces to go into Egypt, to sojourn there; they shall die by the sword, by the famine, and by the pestilence: and none of them shall remain or escape from the evil that I will bring upon them." (Jer. 42: 16-17.)

Just as God's anger and fury had been poured out on Jerusalem so, too, the prophet declared it would be poured out upon all those who went down to Egypt. They would become an execration and an astonishment, a curse and a reproach and would never again see the land of Judah. Jeremiah accused them of deluding themselves by asking him to pray to the Lord their God for guidance when they had already made up their minds concerning what they intended to do:

"Now therefore know certainly that ye shall die by the sword, by the famine, and by the pestilence, in the place whither ye desire to go and to sojourn." (Jer. 42: 22.)

The Leaders Rebel

When Jeremiah had finished telling the leaders and the people what the Lord had said, they called the prophet a liar and said God had never sent him to tell them not to go down to Egypt but that Baruch had set the prophet against them. Baruch, so they said, desired that they be handed over to Nebuchadnezzar to be killed or taken prisoner to Babylon.

Jeremiah in Egypt

Johanan and the other leaders carried through their rebellion against the instructions of the Lord. They took

the remnant of Judah, the men, women and children, with the King's daughters, Jeremiah, the prophet, and Baruch, his scribe, to Egypt and came to Tahpanhes. The word of the Lord came to Jeremiah in Tahpanhes saying:

"Take great stones in thine hand, and hide them in the clay in the brickkiln [a place for drying brick in the sun], which is at the entry of Pharaoh's house in Tahpanhes, in the sight of the men of Judah; And say unto them, Thus saith the Lord of hosts, the God of Israel: Behold, I will send and take Nebuchadnezzar the king of Babylon, my servant, and will set his throne upon these stones that I have hid: and he shall spread his royal pavilion over them. And when he cometh, he shall smite the land of Egypt, and deliver such as are for death to death; and such as are for captivity to captivity; and such as are for the sword to the sword. And I will kindle a fire in the houses of the gods of Egypt; and he shall burn them, and carry them [the idols] away captives: and he shall array himself with the land of Egypt, as a shepherd putteth on his garment; and he shall go forth from thence in peace. He shall break also the images [obelisks] of Bethshemesh [house or temple of the Sun], that is in the land of Egypt; and the houses of the gods of the Egyptians shall he burn with fire." (Jer. 43: 9-13.)

It was for the purpose of escaping this type of destruction that the Jews had fled to Egypt. Jeremiah had warned them that their only safety lay in remaining in Palestine but after they had forced him to accompany them into Egypt the Lord spoke through Jeremiah to warn them of the certainty of the fate which awaited them for their disobedience. Nebuchadnezzar, whom they had hoped to escape by fleeing into Egypt, was to come to the land of the Pharaohs and there would be great destruction.

Palace of King's Daughter

In 1886 Mr. E. Flinders Petrie unearthed at Tahpanhes the identical palace where the royal remnant of

Judah resided in Egypt. The mound which covered the ruins had always been associated by the Arabs with the missing daughters of Zedekiah. Mr. Petrie found that its remains gave evidence of having been visited by a very sudden destruction, as by fire, and from a thorough exploration of the premises he was equally satisfied that the ruins had remained intact from the time of that catastrophe until he unearthed this ancient site. He discovered coins and pottery which enable us to synchronize the date of its destruction with the known era of Jeremiah. In the court yard he lay bare the very pavement upon which Nebuchadnezzar must have spread his royal pavilion while his army was in camp at Daphne.

The very blocks hidden by Jeremiah in the brick kiln were discovered by Nebuchadnezzar and used by him as the foundation stones for his throne. These stones came to light when found by the Arabs beneath the pavement itself where they were undoubtedly concealed by Nebuchadnezzar's order.

Mr. E. Flinders Petrie said:

"The first evening that I arrived there [at Tahpanhes], I heard to my surprise that it was known as the *Kasr el Bint el Yehudi*, or the Palace of the Jew's daughter."

Mr. Petrie continued:

"Here, if anywhere, history locates the 'Jew's daughters,' the last remnant of the Royal family recognized as such."

Evil Practices in Egypt

While Jeremiah and the Royal remnant resided in Egypt at Tahpanhes, the word of the Lord came to him concerning the Jews who dwelt in Egypt. The prophet speaks of the affliction of Jerusalem, which was the misery they had witnessed, as well as the destruction of many of the cities of Judah. They were now empty and desolate for the wickedness practiced by their inhabitants. Among those wicked practices was the offering of sacrifices to gods whom they or their fathers had not known.

God had sent His prophets who had pleaded with His people to turn from their evil ways but they would not listen. As a result the land of Palestine was desolate. The question was asked of the Jews who were residing in Egypt why in the face of all these facts they continued to provoke God to anger by committing the same evils. The prophet asked them if they had

forgotten the wickedness of their fathers and the kings of Judah and their wives, their own wickedness and the wickedness of their wives, which had been committed in the land of Judah and in the streets of Jerusalem? Jeremiah chided them, declaring they were not even then humble though all that trouble had come upon them. They were not afraid, nor did they walk in obedience to God's laws and keep His statutes which had been given to their fathers to keep and administer.

Because the Jews were continuing the evil practices in Egypt for which they had been driven out of their own land, God declared:

"I will take the remnant of Judah, that have set their faces to go into the land of Egypt to sojourn there, and they shall all be consumed, and fall in the land of Egypt: they shall even be consumed by the sword and by the famine: they shall die, from the least even unto the greatest, by the sword and by the famine; and they shall be an execration, and an astonishment, and a curse, and a reproach. For I will punish them that dwell in the land of Egypt, as I have punished Jerusalem, by the sword, by the famine, and by the pestilence." (Jer. 44: 12-13.)

Jeremiah informed these evil men that none would escape, nor would they return to the land of Judah — not even those who might leave the land of Egypt as a result of the prophet's warning.

Defiance of God

Then all the men who knew their wives had sacrificed to other gods, together with other women, stood up and shouted loudly that they would not listen to Jeremiah's words. They declared their intention to continue to offer sacrifices to the Queen of heaven and pour out oblations in her honor as they did in the land of Judah and in the streets of Jerusalem.

Queen of Heaven

The worship of the Queen of Heaven so strongly condemned by Jeremiah, probably denoting moon worship, seems to be the oldest known of all religions. Not only do we find indications of it in the earliest Assyrian records, but also in Accadian accounts. Mention is made of it in the book of Job and in Genesis it is identified with that of Ashtoroth, in the name of the city of Ashtoroth-Karnaim (the two horned), where Kudur-Lagumer (Che-

dorlaomer) smote the gigantic Rephaim, and which was afterwards the chief city and residence of Og, King of Bashan.

The Rephaim were kin to the Nephilim (Gen. 6: 4), who were said to have been "from everlasting [meolam], men of renown." We find evidence of moon worship in the name of Naram-Sin and in the Chaldean temple of Mullil of Nippur, the remains of which were found 22 feet beneath the site of the temple of Sargon I and Naram-Sin. Ashtoroth was identified by the Phoenicians with Juno of the Romans, and is probably the same as Ishtar and Astarte. Her worship was introduced by Jezebel among ten-tribed Israel, and its importance may be judged from the fact that no less than 400 priests were appointed for her service. Its rites are said to have been filthy in the extreme. Her temple at Aphek in Lebanon was a horrible sink of the most bestial lewdness.

Archaeological Evidence

Dr. Sami Gabra, a coptic archeologist has just discovered letters in a tall stone jar, written more than 2,400 years ago, the writings upon which further corroborate the text of the Bible, according to a news dispatch dated Cairo, Egypt, April 13, 1946. Each of the letters begins with a religious invocation to the pagan deities at the Temple of Nebu at Asswan in upper Egypt and to "Malekat She-min," the "Queen of Heaven" mentioned by Jeremiah. Here is archaeological confirmation that the record of Jeremiah's condemnation of those who carried him to Egypt for worshipping these heathen gods is true.

This worship was probably the chief cause of the decadence and final extinction of several great nations, as it was most certainly that of the Seven Nations of Canaan.

Jeremiah's appeal was of no avail, for the people declared they were going to keep the oath they had made to sacrifice to the Queen of Heaven. When they did this, even in Judah, they had plenty of food and prospered, and no harm came to them. They said it was only after they had ceased these practices that they were at the mercy of the sword and famine. The women declared they had the consent of their husbands in the things they were doing. But this could not be used to justify the women in the sins which they were committing.

The People Refuse

The prophet answered by saying it was because of these practices committed in Judah by the king and the people that the sword had come for God had not forgotten their evil doings:

"So the Lord could no longer bear, because of the evil of your doings, and because of the abominations which ye have committed, therefore is your land a desolation, and an astonishment, and a curse, without an inhabitant, as at this day. Because ye have burned incense, and because ye have sinned against the Lord, and have not obeyed the voice of the Lord, nor walked in his law, nor in his statutes, nor in his testimonies; therefore this evil is happened unto you, as at this day." (Jer. 44: 22-23.)

Jeremiah then addressed the people and the women who had vowed they would continue to sacrifice to the Queen of Heaven and pour out libations in her honor in spite of all he had said. He told them to keep their word and carry out their vows but listen to the word of the Lord and the judgment pronounced upon them:

"Behold, I have sworn by my great name, saith the Lord, that my name shall no more be named in the mouth of any man of Judah in the land of Egypt, saying, The Lord God liveth. Behold, I will watch over them for evil, and not for good: and all the men of Judah that are in the land of Egypt shall be consumed by the sword, and by the famine, until there be an end of them." (Jer. 44: 26-27.)

An Escaping Remnant

Following this judgment was the promise that a remnant would escape from the land of Egypt. This promise should have immediately placed every scholar on guard against committing the error of assuming Jeremiah perished in Egypt with his mission unfulfilled. That mission included the command: "to build and to plant." Up to this time the prophet had fulfilled only the first part of the mission assigned to him. In fact, the entire book of Jeremiah is devoted to the fulfillment of that part of his commission which is set forth in the statement:

"See, I have this day set thee over the nations and over the kingdoms, to root out, and to pull down, and to destroy, and to throw down." (Jer. 1: 10.)

We have been studying this phase of the prophet's work which he achieved in Palestine and in Egypt. The build-

ing and planting must of necessity be accomplished in some other place. Professor C. A. L. Totten stated:

"Jeremiah's disappearance from Eastern and sacred history, is the very reason why we should look for him in the secular history of the West where we shall find him."

The prophecy of an escaping remnant from the desolation and destruction soon to descend upon Egypt was as follows:

"Yet a small number that escape the sword shall return out of the land of Egypt into the land of Judah, and all the remnant of Judah, that are gone into the land of Egypt to sojourn there, shall know whose word shall stand, mine or their's." (Jer. 44: 28.)

When the remnant escaped from Egypt those who remained would know that God's word spoken by Jeremiah was true and the sign would be given that the punishment of which the prophet had spoken was coming upon them. Also, this would be to them evidence that Pharaoh Hophra, King of Egypt, would be given into the hands of his enemies and murderers, as Zedekiah, the King of Judah, had been given into the hands of Nebuchadnezzar, King of Babylon, his enemy.

The Predicted Sign

Jeremiah had been constrained to go down into Egypt against his will. There he denounced those who had fallen away from Jehovah, the God of Israel, with the result that the prophet and the few who adhered to him were ostracized by the majority of the Jews who dwelt in Egypt. This perhaps contributed to his later secret flight and he and the small remnant evidently left Egypt before the Jews were aware of their disappearance. The prophet had shown the outcome of the internal conditions existing in Egypt, for the spirit of rebellion was present. The fulfillment of his prophecy that Pharaoh Hophra would die by the hand of his enemy came in the death of this

Pharaoh, who was slain by his General, Ahmes.

Extensive plans had no doubt been made by Jeremiah for the escape from Egypt. Nebuchadnezzar, King of Babylon, was friendly with him and the King had made contact with Ahmes whom he confirmed as Pharaoh before he withdrew from Egypt, clothed in the spoils of this ancient land. In the general confusion resulting from the invasion of Egypt Jeremiah, with the King's daughters, Baruch, his scribe, and others, quietly slipped out of the country unobserved and unnoticed, for the God of Israel had still more work for him to do "to build and to plant." More about this later, however.

Baruch Reminded of Promise

In the midst of his prophecies concerning Egypt the prophet mentions Baruch's discouragement when, in the fourth year of the reign of Jehoiakim, he had finished recording the words of Jeremiah in a book. He evidently cites this reference at this time to confirm the prophecy that a remnant would escape and that Baruch would accompany Jeremiah in his flight from Egypt:

"Thus saith the Lord, the God of Israel, unto thee, O Baruch; Thou didst say [it was in the past when Jehoiakim reigned], Woe is me now! for the Lord hath added grief to my sorrow; I fainted in my sighing, and I find no rest." (Jer. 45: 2-3.)

This was evidently the time that Jehoiakim had sent messengers to take both Jeremiah and Baruch, his scribe, that they might be killed and Baruch was very much disturbed. Jeremiah was instructed to say to him:

"Behold, that which I have built will I break down, and that which I have planted I will pluck up, even this whole land. And seekest thou great things for thyself? seek them not: for, behold, I will bring evil upon all flesh, saith the Lord: but thy life will I give unto thee for a prey in all places whither thou goest." (Jer. 45: 4-5.)

In Egypt, therefore, Baruch was again reminded that a small remnant would escape and he would be numbered among them, for God had assured him his life would be preserved. Those with Jeremiah were to live to see the fulfillment of the prophet's entire mission, including the results of the building and planting phase of his work.

ECCLESIASTES

12: 13

"Let us hear the conclusion of the whole matter. Fear God, and keep his commandments: for this is the whole duty of man."

REVIEW OF WORLD AFFAIRS

By KENNETH de COURCY

London, Feb. 1, (BY CABLE)

A New Secretary of State in Force

THE WORLD press has speculated about General Marshall's character and policy. He built up the United States Army from about 120,000 men to the massive force of 1944. It was one of the biggest things ever done. Moreover, it was done in record time. Eisenhower and Patton had great confidence in him, and Marshall had a gift for leaving the Field Generals a great deal of latitude. It worked well.

During the years of schooling, and even after he rose to a great position, he showed no interest in domestic or international politics. It was only after going to China as the President's personal representative that he became involved.

In Washington many people feel that the time has now come when most of the things over which it was possible to compromise with Russia have been cleared out of the way, and that now the Soviet Union and the United States are face to face in much more vital areas, areas where there is little room for anything but the capitulation of one side or the other.

There is much speculation as to what Marshall will do about Europe. Although most people think he will favour a strong stand against Russia in the extreme North, the Asiatic area, and Central and South America, there are doubts about Europe. Will he compromise there as part of a large scale strategic withdrawal for the concentration of forces in other areas? That is the big question.

Many observers and advisers believe that while he will compromise in Europe to some extent, it won't be possible to go far without extreme danger. Germany, France, Italy and Greece are all linked to positions which are admitted by everyone to be vital. Far more has already been conceded to Russia than the most advanced opposer would have dreamed of allowing Germany in 1938-39. We are already entering a phase of intense interest. Already the very first events of 1947 show, as we suggested last month, that it will be a year of much bigger events than 1946.

German Socialists have the idea of balancing between East and West, just as some British Socialists think they can balance between Russia and the United States. The British Government, partly because it is ill informed, partly through poor judgment and because it is afraid of the Left-wing, seems to believe in setting up Social Democrat governments all over Europe, including Germany. These governments are reckoned to be sufficiently anti-Communist for safety, and yet in a sense to stand half way between Russia on the one hand and America on the other. The idea is that Britain as the leading Socialist power will have predominating influence over such Continental allies and, that thus, despite her present economic and physical weakness, she will gain new power.

Against this exceedingly dangerous policy warnings seem

to go unheeded. Downing Street is, of course, in a very difficult position. If they go right with America, they will almost inevitably split the Labour Party from top to bottom. The extreme Conservative Right would also be against them. They cannot pursue this policy without being prepared for big political changes on the home front.

Mr. Attlee and his colleagues are going to try to save themselves by a big attempt at compromise. What they long for is Socialist governments in France, Italy, Germany and Spain, all looking towards London for leadership, all anti-Communist but ready for compromise with Russia, and all equally determined to collaborate with but not fall under the dominance of the States. That would be the ideal solution for the present government. Mr. Attlee does not take sufficient account of the grave splits which exist in every Socialist Party. They forget that in no country are the Socialists united.

The Anglo-French Alliance

As everybody knows, the internal position of Germany is disastrous. Even under most efficient administration and with the wisest policy it would take a long time for there to be any recovery. There are many reasons why Germany might in the end lean Eastwards. There are two big things working against it. First, that Russia may support Poland in opposing any German frontier changes. Secondly, Russia's bad reputation in Germany.

It is, of course, of the utmost importance for France to be drawn into the Anglo-American system, but for quite another reason, *viz.*, in order to stop her from being dominated by Russia. That is the only effective reason for alliance. It is an extremely powerful one.

The Balkan Tangle

A Russian Colonel was drinking coffee with an informant of ours not long ago in Austria. They talked in German. Amongst other things he declared Mr. Churchill "a war criminal." He said that Tito was difficult and narrow-minded, that he failed to appreciate the world scene and thought only of Yugoslavia.

That little conversation confirms bigger news and fits into the broad story. During the last few months there have certainly been differences between Russia and Yugoslavia. This is recognized in higher Belgrade circles, but not a hint of it is alive outside.

The Russians are frightened lest Yugoslavia in its fundamentalism and youth should be indiscreet, prematurely causing a world crisis. It is not forgotten that in 1914 it was Serbia that dragged Russia into war. The Russians are frightened because they know Tito is convinced that the Soviets cannot let him down whatever he does, that they must support their protégé. Russia only just managed to hold the Yugoslavs back over Trieste, and then only because of the secret arrangements which had

been made. Russia is deeply involved in the Greek Adventure, in which Yugoslavs, Albanians, Bulgarians and Macedonians are all mixed up. Stalin is personally afraid of the political consequences if he lets down Yugoslavia, but he is equally frightened of what would follow if Yugoslavia pushed Russia into a big quarrel now.

Plot in Hungary

Russia is determined that Hungary shall lean Eastwards. She finds it difficult to arrange this because there is not enough support for the Communist Party which would follow such a policy. A very large body of Hungarian opinion is anti-Communist and favours a Western alliance.

The Soviets are quite unwilling to relinquish their privileged position and are therefore doing everything to keep their influence by establishing an internal political régime which will suit them. The Soviet High Command thinks that if the present government remains in power, once Russian troops are gone, the Communist minority will lose its exorbitant influence and Hungary will drift into the Western orbit. This would be a grave blow to Moscow.

In order to avert it there has been a big purge in the Communist Party. Unreliable people have been removed. Anyone considered too soft has been thrown out. Socialist-Communist Alliance has been reinforced and a "Fascist Plot" has been "discovered" which has given an excuse for the arrest of a large number of effective anti-Communists who of course have nothing whatever to do with Fascism, and have been concerned in no such plot. Many of those arrested have not been heard of again. They include Monarchists, members of the freedom Party and the people from the Smallholders.

The Western Powers must make up their minds what to do now before the things drift as in Poland where a complete dictatorship has been established; that is, if they want to save Hungary.

Egyptian Affairs

Rich Egypt is a backward country. The land is almost exclusively owned by big magnates. The peasants work for low wages and are poorly fed. Industrial workers are in much the same case. Sixteen out of Egypt's nineteen million people live in dire poverty. In some villages the terrible *Bilharzia* disease has touched 85 per cent of the inhabitants. *Trachoma*, of course, is rife amongst the peasantry. The big restaurants groan with massive supplies and luscious food. Outside the masses, undernourished, watch the whole thing in dumb misery. Russian agents watch it all with smiles.

Both India and Egypt will sink without British or American help, but nobody seems to mind what happens to millions of people as long as political theories can be tried out.

The most important man in Egyptian politics is the King who, although only twenty-six, has now reigned for ten years. His health is not very good. Like many Egyptians he suffers from bad eyes. Being very heavy and bald he looks at least forty. He sits up nearly all night lately. His popularity has declined as a result of too much of this kind of life.

The Egyptian masses who incline to accept their lot can, however, be roused to violent bouts of passion. When that happens they become snarling, raving brutes. Some stu-

dents were caught after a bomb outrage a short time ago. They all came from poor families but their pockets were full of money. One had 40 pounds (approximately \$200). Russia is not paying out money direct from her Embassy. It is going through the Legations of European countries controlled from Moscow. Money is given to trade union organizer's publications and for many other purposes.

A Summary

An observer in Egypt very recently reports to us thus: The situation is serious. There will be nasty riots again if the treaty talks do not come to something positive. Indeed, it is now true to say that we want the thing more than the Egyptians themselves. Concessions must be made but all sensible observers agree that the Sudan must not be sold.

Nothing but an exquisitely devised formula can save the treaty. This formula must at once satisfy Egypt's pride and grievance that the Sudan in the future will be free to choose for itself whether to be under the Egyptian Crown. But that is the short-term picture. The long-term picture is the conflict between those who realize that Egypt must employ foreign advisers if she is to prosper and those whose blind desire for complete independence leads them to dislike all strangers within their gates. At the moment the latter party is gaining ascendancy.

The new proposed company laws for foreign firms stipulate: 1) 75 per cent of the employees of the firm must be Egyptians 2) 75 per cent of the salaries must go to Egyptians (a very different thing) 3) the majority of directors and the chairman must be Egyptian. British merchants and business men are very worried.

In 1938 a new income tax law was promulgated: the firms paid their taxes. They got a receipt, not a discharge. Discharge was delayed five years, then prolonged eight years, and this period expired in December, 1946. It has now been prolonged until 1948, ten years from the date the taxes were paid. This shows what they can expect from Egyptian control.

The Home Front in Britain

The political situation in Britain is becoming more difficult. The elementary facts are pretty well known.

The Labour Party is seriously split. The old-fashioned Labour leaders do not know what to do. They know that more than half the things they preached when in Opposition cannot be practised in power. There is a constant clash both in foreign and domestic policy.

Apart from all this, Britain needs freedom at present. Every sign of life is stifled by a hundred regulations. Until there is a drastic sweeping away of restrictions there will be no recovery.

More About Russian Affairs

The Russians are absolutely convinced that between now and the next eighteen months there will be a large economic crisis in Britain and the United States of America. They count upon this more than anything else. They want to wait until this happens before they go too far in their foreign policy.

The foregoing is the eighteenth presentation of excerpts from "Review of World Affairs" by Kenneth de Courcy, cabled from London and published in DESTINY by special arrangement with the author.

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God's National Instruments

By HAROLD E. STOUGH

ED. NOTE. This is an address given at the National Convention of the Anglo-Saxon Federation of America held in George W. Brown Hall, New England Conservatory of Music Building, Boston, Mass., September 6-8, 1946. Other addresses will be published in coming issues of DESTINY.

MR. CHAIRMAN, Colleagues, Ladies and Gentlemen: It is thirteen years ago next month, at your convention which was then being held in Detroit, Michigan, that I made the decision which has altered my life considerably, when at the invitation of Dr. William Pascoe Goard, I returned soon after he did to England, there to study deeper into this great subject. It seemed, however, that I was to stay there longer than I had originally planned, and with the exception of one visit to America ten years ago, my life since then has been exclusively spent in what some of us are pleased to call the "mother country." However, I had never dreamed I would be occupying such a prominent position in your Anglo-Saxon Convention, for you are expecting me this afternoon to, in a way, represent England at your Conference, yet I was but a visitor there and was pleased and privileged to take part in their national triumphs as well as their national disasters; to share with them in their joys, and to share with them in their sorrows over these past thirteen years. However, I do not think I can in any way faithfully represent that people to you, but if I can in some small way give you an insight into the way they are thinking, their plans for the future, and particularly the greetings which I most heartily convey to you from the British Israel World Federation of London, England, then I shall not have failed in what I say.

Before any remarks of mine are made this afternoon, I can think of nothing more fitting as an introduction to our thoughts, than to seek first the direct messages which have been perpetuated in the Bible for our guidance and use. There are, for instance, those remarkable statements in the forty-third chapter of the book of the Prophet Isaiah:

"But now thus saith the Lord that created thee, O Jacob, and he that formed thee, O Israel, Fear not: for I have redeemed thee, I have called thee by thy name; thou art mine. When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee. For I am the Lord thy God, the Holy One of Israel, thy Saviour: I gave Egypt for thy ransom, Ethiopia and Seba for thee. Since thou wast precious in my sight, thou hast been honourable, and I have loved thee: therefore will I give men for thee, and people for thy life. Fear not: for I am with thee: I will bring thy seed from the east, and gather thee from the west; I will say to the north, Give up; and to the south, Keep not back: bring my sons from far, and my daughters from the ends of the earth; Even every one that is called by my name: for I have created him for my glory, I have formed him; yea, I have made him. Bring forth the blind people that have eyes, and the deaf that have ears. Let all the nations be gathered together, and let the people be assembled: who among them can declare this, and shew us former things? let them bring forth their witnesses, that they may be justified: or let them hear, and say, It is truth. Ye are my witnesses, saith the Lord, and my servant whom I have chosen: that ye may know and believe me, and understand that I am he: before me there was no God formed, neither shall there be after me. I, even I, am the Lord; and beside me there is no saviour." (Isa. 43: 1-11.)

This portion of the Scriptures contains a tremendous challenge to the nations. Moffatt translates the statements describing the controversy this way:

"Muster all the nations, assemble every race! Which of them can offer such a promise, such predictions? Let them bring their witnesses to prove them right, that we may hear and answer, 'It is true.'" (Isa. 43: 9.)

Failing to produce evidence to substantiate any claim they may make, the nations then are categorically told they must accept God's statements concerning Israel when He said: "Ye are my witnesses, and my servant whom I have chosen!"

Six years ago even the most doubt-

ing of individuals admitted, and were glad to do so, that God had effected a miracle of deliverance when the waters around Dunkirk were stilled and instead of the loss of three hundred odd thousand men and their equipment, that same number were brought forth from the very jaws of death. Indeed, when they passed through the waters, the Lord was with them, and when they walked through fire, they were not burned.

The Blitz on London started in August, 1945. In the first twenty-two days and nights of it the London fire brigade alone fought over ten thousand fires. From August, 1945 to May 10, 1946 — and that is a very long period in time of war — fifty thousand high explosive bombs were dropped and the vast majority of them were all within the confines of the little city of London and its suburbs of much greater size. There were approximately 1,500 V-2 rockets dropped around the London district and 9,000 V-13, called "doodle-bugs," which destroyed over a million and a quarter houses in nine months.

Here was a case of literally passing through the fires with the incendiaries, the high explosives, the oil bombs, the magnetic mines and the time bombs wreaking terrible havoc all about us. Throughout all of it there were those of us who had the sustaining knowledge that, although we were not invincible — Israel was never promised they would be invincible — we were as a nation immune from destruction. We were invulnerable as far as losing our government and nationhood was concerned. Thus, we feel that the statements recorded by Isaiah had a very special fulfillment at that time. It was not their only fulfillment, of course, for they cover centuries of God's faithfulness to Israel in just the same way when they passed through waters and through fires, but we felt in Britain that we were living on those sure promises of God during those awful days and nights and they, together with the assurance of the Ninety-first Psalm, were the sustaining powers in our lives.

Upon my arrival in Chicago one of the first things said to me was, "I hear that Britain is going pagan; that there is no religion anywhere to be found in the country and it is only a matter of time before it becomes officially atheist." I said, "Who told you that?" The reply was, "Well, I won't mention the name of the Society, but it was said by a group of young men who just came back, having been over there on a special campaign." That is the story they have told.

But those people who have passed through searing fires; who have passed through enveloping waters; who have seen that God Himself has effected deliverances — they are not the people to pin the label of infidelity and paganism upon. They are having to learn religion the hard way; they are having to learn that in the long run material values do not count, but spiritual values do.

I have talked to men who have been hard men of the world, whose homes have been destroyed. I asked them, "Weren't you shocked? How did you find it possible to sustain the losses you had in your home, with the possessions you had accumulated through the years swept away." The reply I invariably received was, "We are thankful our own lives were spared and those other things don't matter."

I spend time telling that story because I sincerely hope that if you ever hear the same thing, as you probably will, you will correct it. God is dealing with His people; He is chastening them and He is being stern, but at the same time He is forging another weapon. He is putting Britain through the fires of affliction, just as you in America have to go through the fires of affliction, until all the impurities and dross are burned out of national and individual lives and the pure metal is found. While Britain is going through that process some people can see only the dross which has risen to the top, but to say the country is going pagan is a complete falsehood and does not do credit to anyone's power of observation.

HITLER once said that no nation in history holds a square yard of territory by any right derived from Heaven; frontiers are made, so he said, and altered by human agency alone. How wrong he was, for we turn to our Bible and we read:

"When the Most High divided to the

nations their inheritance, when he separated the sons of Adam, he set the bounds of the people according to the number of the children of Israel." (Deut. 32: 8.)

True it is that Hitler altered frontiers; he made and he altered them.

On another occasion he said that if Germany should not win this war, the fate of the Northern, Central and Southern European States would be sealed in a few months and the West would suffer the same fate in a short time. I am quoting directly from him and he continued by saying that in ten years the oldest continent would have lost the character of its life and the twenty-five hundred years' old image of the cultural and material development would be extinguished. Its leaders, the bearers of this culture, the representatives of the spiritual leadership of nations, would perish in Siberia's forest or marshes if they were not shot before.

Why did Hitler say, "the twenty-five hundred years' old image"? Why didn't he say "two thousand" or "three thousand"? We find that twenty-five hundred is the nearest century, tracing backward, to the origin of the Babylonian Succession of Empires. That is where this dynasty had its start, beginning with Nebuchadnezzar, continuing through the tsars and the Caesars right on through to the time when "the thrones were cast down" in fulfillment of the prophecy by Daniel. But Hitler went further than that. He said, "This oldest continent of which we are the oldest spiritual leaders." By these words he projected himself squarely into the middle of all the prophecies that fell to Babylon.

We are speaking of God's national instruments, for God was addressing the Israel family of nations when he said:

"Thou art My battle axe and weapons of war: for with thee will I break in pieces the nations, and with thee will I destroy kingdoms." (Jer. 51: 20.)

The instrument referred to here is the battle axe. A perusal of Israel's history reveals how they played a prominent part in overthrowing Babylon; in overthrowing the Medes and the Persian Empire; in bringing about the destruction of the Romans; how they brought about the defeat of the Armada, Napoleon and the Kaiser.

On Invasion Day, June 1944, his Majesty, the King, called the Nation to pray, and notice his words:

"We shall not ask that God may do our will, but that we may do the will of God, and we dare to believe that God has used our nation and empire as an instrument for fulfilling His high purpose."

As head of the church and head of the state, that is a significant pronouncement. The Archbishop of Canterbury has used similar words. One of the leading American clergymen who was invited to speak at Westminster Abbey used similar words when he said:

"Britain is an instrument and America is also such an instrument and God has forged them out of His own creation to effect His will on this earth — as an instrument, serving a purpose."

Mr. Churchill, reporting back in Parliament on his visit with the late President Roosevelt at the time of the signing of the Atlantic Charter, gave an edited account of what took place. He said, "On Sunday morning we went to church and we sang, 'God, our help in ages past,' and 'Onward Christian Soldiers.' I felt we had a right to sing those songs for we are serving a cause for which the trumpet has sounded on high." At another time he said, "We have a guardian because we serve a great cause and we will always have that guardian as long as we serve that cause faithfully."

We are considering God's national instruments in war — Israel, His battle axe. Let us also realize that the nations of Israel are God's national instruments in peace. God said:

"Is not this the fast that I have chosen? To loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? When thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh? Then shall thy light break forth as the morning, and thine health shall spring forth speedily: and thy righteousness shall go before thee; the glory of the Lord shall be thy reward." (Isa. 58: 6-8.)

War aims, yes; but peace aims too. It is high time that we of Israel — in Britain, the United States, Canada and around the world — settled down to doing first things first. Our mission to bless the world is not adequately expressed in the temples we build, the vast edifices we erect, nor in the pomp and ceremony of our religious rituals. This is not true Christianity. We know

(Continued on page 106)

The Genesis of Our Heritage

By WILLIAM O. LAY, JR.

THE remarkable development of the United States has profoundly fascinated students of history and government. Here was a group of small, diverse colonies which, in a short century and a half from the formulation of its Constitution, expanded into the most powerful single nation on earth, a nation whose armies proved decisive in two world wars and whose industrial genius created and sustained a standard of living which became the envy of all other peoples.

Analysts seeking the wellspring of this phenomenon are frequently led to the U. S. Constitution itself. And certainly that document was a vital factor in the American success story, providing as it did a framework of self-government under which the restless energies of the people could attain the maximum level of productiveness and material progress. Wisely interpreted during the first century of American history, the Constitution proved more than adequate to the country's needs, and the blessings of freedom and opportunity which it provided became available to a constantly increasing population.

Yet other countries have set up republican or democratic governments — many after the American pattern — without attaining either the greatness or the internal stability of America. To see that this is so, one need look no farther than the turbulent history of Central and South American republics, the ephemeral course of Germany's Weimar Republic, or the vicissitudes of French politics, where several constitutions have been framed and discarded in the period during which that of the United States has remained unchanged but for a few amendments.

It was not fortuitous circumstance that placed in the hands of the American colonists a document ideally suited to their needs, nor was it fortuitous circumstance that enabled them, under its sway, to build a nation whose unparalleled prosperity became the wonder of the world. The same document, in other hands, would have produced

only the same mediocre results that attended efforts at self-government in other lands. It is a truism that, in the long run, a nation gets the type of government deserved by the intrinsic character of its citizens, and the American colonists were ideally adapted to make a success of self-government.

"In the bosoms of this people there was burning, kindled at different furnaces, but all furnaces of affliction, one clear, steady flame of *liberty*. Bold and daring enterprise, stubborn endurance of privation, unflinching intrepidity in facing danger, and inflexible adherence to conscientious principle, had steeled to energetic and unyielding hardihood the characters of the primitive settlers of all these colonies." (John Quincy Adams.)

In hands other than these, the American Constitution would have produced much less remarkable results — as, indeed, its principles did when other nations sought to emulate them. Peoples less morally disciplined, less jealous of liberty, less insistent upon the fundamental rights of the individual, lacked the essential background for administering a republican government.

That there was a prerequisite quality within the American character, without which the Constitution's meticulously-framed structure of government would fail to procure lasting benefits for its citizens, was clearly recognized by the Founding Fathers. At the final session of the Constitutional Convention in Philadelphia, Benjamin Franklin stated:

"In these sentiments, sir, I agree to this Constitution, with all its faults, if they are such; because I think a general government necessary for us, and there is no form of government but what may be a blessing to the people if well administered, and I believe further, that this is likely to be well administered for a course of years, and can only end in despotism as other forms have done before it, when the people shall become so corrupted as to need despotic government, being incapable of any other."

Out of the crisis of the Revolution came men with the wisdom and ability to start the government established by the Constitution on its way, and a

people capable of profiting from its benefits. Immigrants flocked to America's shores, the population spread across the plains and mountains to the Pacific, and the blessings of freedom and material well-being enjoyed by the citizenry prompted Calvin Coolidge to remark that, "To live under the American Constitution is the greatest political privilege that was ever accorded to the human race."

Whence came this innate prerequisite which enabled the American experiment in self-government to succeed so well? Certainly it was no overnight accretion, no sudden outcropping of miraculous characteristics. Even before the Revolution, certain discerning statesmen in the mother country perceived the spirit and tenacity of the colonists, and warned that trifling with them would lead to serious consequences. Thus Colonel Isaac Barré, speaking against the Stamp Act before the British House of Commons, stated, "And believe me — remember, I this day told you so — that same spirit of freedom which actuated that people at first, will accompany them still; but prudence forbids me to explain myself further."

Clearly, the explanation must be sought in the background of the early colonists, which means it must be probed for within the Anglo-Saxon character itself. Always this people has had an instinctive abhorrence of tyranny in any form, always an unquenchable love of freedom. Countless examples could be cited from English history — Magna Carta was one — without actually touching the deep-running wellspring of which all such manifestations are but outpourings. English history — the history of the British race in the Isles, that is — cannot provide the answer because the story of the British race sweeps far beyond the few centuries to which English history is usually confined.

The full scope of British history can be comprehended only when it is understood that the British sovereigns trace their ancestry back to David and Solomon by two separate lines. When the British people themselves are fol-

lowed back across Europe to the Caspian Sea region, as historians have done, finding more than adequate proof, thence back to Palestine, *ci ca* 700-800 B.C., for which the Apocrypha provides evidence, the true genesis of the British-American heritage of freedom is found to be, not the Constitution, nor the Declaration of Independence, nor Magna Carta, but Mount Sinai!

The Sinai heritage builds social and national well-being primarily upon the basis of *individual discipline and moral responsibility*. Fundamentally, the Ten Commandments chart the individual's duty to God and to his fellow citizens. Once that basis is laid, the revelation goes on to implement the personal commandments with Statutes and Judgments which chart the organization of national and community life. But it must be emphasized that a happy, prosperous nation can be built only from morally sound individuals fully alive to their responsibilities toward God and toward each other.

The greatness to which this Sinai heritage swept the early Hebrew nation is too little appreciated. The kingdom became, in fact, a mighty empire which, as Ferrar Fenton shows in his Modern English version of the Bible, extended almost to the Indus, the western boundary of India. And the attainments of Solomon's reign became the wonder of the ancient world. In a footnote to his translation, Mr. Fenton states that "Solomon, in fact, understood what we now call the Copernican and Newtonian principles of Astronomy and Cosmogony."

"So that persons came from all the nations to listen to the sciences of Solomon, from all the kingdoms of the earth who heard of his scientific knowledge." (I Kings 5: 14, *F. F. Trans.*)

It is no accident, then, that the British people — and later the Americans also — were able to establish forms of self-government and derive the utmost in benefits therefrom. For hundreds of years their forebears had been trained in the Sinai heritage until love of freedom and acceptance of individual moral responsibility had become an innate part of the race's intrinsic temperament.

These qualities were never stronger than in the colonists who first settled America. Where lesser characters would have truckled to those powers which sought to circumscribe their religious freedom, the Pilgrim Fathers set sail

into the little-known west, there to encounter conditions which tried their vigor and devotion to the utmost. The depth of their faith is beautifully illustrated in the opening words of the Compact by which they formed themselves into a "Civill body politick" upon arriving in the New World: "In the name of God, Amen."

The importance of religious faith as the *sine qua non* of the Pilgrim settlers' efforts to form a nation must not be underestimated. In the explanatory note to his Modern English Bible, Ferrar Fenton quotes these words from Professor Seely's lectures on *The Expansion of England*:

"I have always held that Religion is the great State-building principle; these colonists could create a new state because they were already a Church; since the Church, so at least I hold, is the soul of the State; where there is a Church a State grows up in time; but if you find a State which is not also in some sense a Church, you find a State which is not long for this world."

Thus the Pilgrim fathers had the one requisite without which America could not have been founded; or, having been founded, could not have endured. And the faith was still undimmed in Revolutionary times. The first action of the Virginia House of Burgesses upon hearing of the closing of the port of Boston was to decree June 1st, 1774 as "A day of fasting, humiliation, and prayer, devoutly to implore the Divine interposition for averting the heavy calamity which threatens destruction to our civil rights, and the evils of civil war." The deep, abiding faith of George Washington is evident to all who read Revolutionary history.

The moral strength of America, continuing robust all through the 19th century, brought the nation through the critical early years of its history, through the war between the States, and through the Spanish-American War which saw the conscience of the American people begin to assert itself on a world-wide scale.

But with the accelerated pace of scientific and industrial development in the twentieth century, there came alarming cracks in the buttress of American moral staunchness. The first serious manifestation was the outbreak of blatant materialism and grievous moral license in the decade following World War I, when the nation embarked upon a "binge" of such magnitude that the hangover

lasted from 1929 to the opening of World War II hostilities a decade later.

It will not do to explain the spectacle of the 1920's simply in terms of postwar turbulence; a spiritually-sound nation would not have been deluded into such a frenzy over purely material values. A plethora of industrial products, a golden rain of market profits, could not assure that America's citizens would lead noble or worthy lives — or even, in the long run, happy lives. And it should be obvious that the basic cause of the saturnalia lay in a weakening of the national sense of values, a casting adrift from the anchor of spiritual virility which kept the nation from foundering during its first century of growth.

Read again John Quincy Adams' character-portrait of the early American settlers; read it against the background of American life in the 1920's — the mania for easy money, the clangor of jazz, the lust for pleasure — and see how lamentably the nation had tumbled from its early vigor and soundness.

The inevitable crack-up came in 1929, but the reaction did not take the form of a reversion to neglected moral principles. The glib economic planners who came to power on the tide of protest ballots in 1932 spoke disparagingly of the "horse and buggy days" and by insidious propaganda succeeded in making such old-time virtues as thrift and industry almost reprehensible.

Certainly the atmosphere of the 1930's was not one in which the nation's lost moral stamina could be regained. From highest government circles down, a spirit of noxious pragmatism permeated every corner of national life, and the electorate condoned the cynical "tax and tax and spend and spend and elect and elect" philosophy by returning the government that enunciated it to office three times.

In retrospect, it should be clear that the New Deal program could hold public support only because the previously evidenced decline in individual moral responsibility continued its course, becoming even more widespread. The wise framers of the Declaration of Independence, steeped in the Sinai tradition, wrote that among the inalienable human rights which governments were instituted to promote was "the pursuit of happiness." The New

Dealers, not satisfied with this, undertook to make government responsible, not for the citizen's right to the pursuit of happiness, but for his happiness itself.

Thus there came a flood of enactments designed to make the citizen look to the federal government for guidance and security. Examples could be multiplied, but the Social Security Act is typical. Here the government assumed that its citizens lacked foresight to provide for old age, so it undertook to collect a sum from each worker to be held until he reaches retirement age. The worker, who might have his own thrift program, has no choice in the matter; he must hand over the money regardless.

It is perhaps significant that the 1930 decade was the first in which radio became the national sounding-board that it is today. More than ever before, public opinion could be swayed by a smooth slogan or a clever catchphrase, and policy failures in government could be glossed over by a flood of diverting oratory. For a nation already confused in its moral values, perplexed by continued unrest at home and an increasingly gloomy foreign scene, the emotionalism of radio "fireside chats" provided a soothing substitute for thinking about the disturbing world situation.

The 1930 decade also saw the inception of critical deterioration in the government's most august and vital branch—the Supreme Court. This institution has traditionally been the "balance wheel" of the American government, the body charged with holding fast to the immutable principles of liberty and justice against whatever excesses party politics committed under the influence of minority interests or ephemeral passions. But of recent years there have been many decisions which indicate that the court itself is committing excesses through ideological bias. Examples could be cited to show that recent Supreme Court decisions tend to uphold labor unions even when the latter are guilty of flagrant violations of the law.

The simple fact seems to be that the ordinarily stable background of legal precedent has been so upset that legal experts now deem it will take at least a generation for stability to be regained. Meanwhile, the country has only recently been furnished the unparalleled spectacle of one Supreme Court Justice publicly accusing another of unjudicial conduct.

If even this august court—which one writer called "the final conscience of the nation in matters of constitutional morality"—has thus wavered, is it any wonder that such appalling signs of individual irresponsibility are evident on every hand? They were clear enough even during the course of World War II. In contrast to the conduct of the armed forces, which was nearly always exemplary, that of the home front showed the cancer of national moral degeneration growing ever more deeply seated and malignant, with strikes in armament plants, featherbedding and profiteering rife.

Thus the American people have reached another turbulent post-war period after a full quarter-century in which the moral tone of the nation has steadily deteriorated, and the voices calling for a return to the American standard of individual stamina and responsibility have been scattered and unheeded. Obviously, this is a poor basis upon which to reconstruct the national life so woefully strained by five years of war and fourteen years of bureaucratic experimentation.

The perilous fact is that moral decay is progressive; every period of laxity leaves the nation less resistant to a new attack, and unless the disease is checked, the result can only be deepening national degradation and ultimate national extinction.

Certainly the indices of moral decadence have never been more conspicuous than today. The daily record of crimes of violence, juvenile delinquency, and divorce tells its own story, and the fact that the Archbishop of Canterbury warned Christians not to attend church on Christmas Eve if intoxicated indicates a new low ebb.

Now, the November elections in the United States showed a marked reaction against bureaucratic bungling, while the government's handling of the coal strike in the late weeks of 1946 indicated a stiffening attitude toward the excesses of labor leaders. And the Eightieth Congress seems disposed to attack some of the more flagrant evils with new legislation.

The danger is that surface manifestations will be attacked, leaving the basic cause untouched. The immediate errors from which many of the nation's current difficulties stem are patent indeed. Labor legislation violating the traditional American principle of equality before the law was enacted, and now labor leaders

have usurped power until the national economy can be paralyzed by strikes they may call at their whim. The nation is enduring its worst housing crisis, yet only a few years ago billions were frittered away in boondoggling projects. Judicial opinion condoned the sit-down strike, and now lawlessness marks countless instances of management-labor disagreement.

But the underlying cause of the national difficulties is not unwise legislation or unsuitable judicial appointments or government bungling; it is a falling-away from the original American heritage of individual discipline and moral responsibility. Surface remedies will not cure; only when the root malignance is excised will the soundness of national life be restored.

This is the appalling exigency confronting America: laws and regulations will not arrest the moral disintegration rampant in so many phases of national life. Long-range trends are not halted in a moment, and the task of reversing this drift to moral decadence demands action on many fronts.

Primarily, it is a task of education in home, church and school. But none of these agencies is currently functioning in a manner adequate to accomplish the needed reformation; none will be of avail before undergoing a dynamic regeneration.

Had the majority of homes remained centers of sound and disciplined family life, then the nation's plight would have been much mitigated. But many present-day homes were established by parents who reached maturity during the post-World War I decade of spreading moral vitiation, and the result is reflected in the too-evident laxity among teen-age groups, and in the juvenile crime statistics.

The schools, whose opportunity is greatest, because they exercise a predominant influence on the growing generation, find themselves at their most critical phase in the nation's history. Faced with a teacher shortage because the pay-scale forces many male instructors to eke out their incomes by part-time work as bartenders, carpenters, or other occupations, the profession is also contending with overcrowded classrooms, textbook shortages, and multiplied other ills.

But educators cannot hold themselves blameless. The two decades just past have been a period of faddism in education, of disciplineless "progress-

sive" theories, of the "debunking" style of history teaching, of growing emphasis upon social sciences to the exclusion of more old-fashioned but perhaps sounder subjects.

Progress, of course, is all very well. If the plethora of new schemes introduced into the nation's primary and secondary schools during the past two decades were producing a better-trained, more competently-grounded class of graduates, then they could be viewed as true advances. But the reverse seems to be true. The Articulation Committee of the National Council of Teachers of English recently released the results of a three-year survey which indicated sharply that students are weak and growing weaker in the ability to read and write well and to speak fluently. Instructors in other fields report a similar prevalence.

Clearly, the teaching profession itself should decide whether it has not been placing the cart before the horse, seeking to promote "self-expression" in pupils before providing them with the means of doing so adequately. Certainly the ability to read and write is basic. Without that the benefits derived from textbooks studied later will be partial at best and, if modern teaching methods fail to provide this tool, a thorough overhauling seems imperative. The three R's and the hickory stick may have been hopelessly primitive, but they provided a solid groundwork for the pupil's future development, and a core of discipline which modern methods might well seek to recoup.

The various churches, potentially strong corrective agencies in this exigency, are trammelled by several circumstances. First, their membership includes only part of the nation's population. Second, their direct efforts touch the younger people only during a small fraction of the week.

But the actual cause for the religious organizations' ineffectiveness is the progressive weakening of faith and the resultant decline in the puissance of Christian teaching. The denominations have suffered too much infiltration by agnostic critics and well-meaning but misguided clergy who, seeking to attract more converts, have sugar-coated or by-passed the more rigorous tenets of Christianity as taught by the Master and the Apostles. Consequently, at this critical hour, when only full application of the sweeping regenerative powers latent in the

Christian religion can save society, the professedly Christian organizations find themselves impotent because their devitalized faith, lacking the stern "thus saith the Lord" spirit with which the Scriptures constantly challenge human waywardness, simply cannot sweep back the surging tide of unbelief and irreligion which threatens to engulf civilization.

Basic reforms, then, must be carried out in all three institutions—home, church and school—before the perilous drift to moral irresponsibility will be arrested. It must not be assumed that all parents, educators and church members are at fault; but those whose efforts do carry on the tradition of American moral staunchness are currently an unheeded minority. There must be a rededication to those principles among the majority before moral soundness will be restored.

There are signs that America is approaching the most severe Constitutional crisis of its history. And if the crisis does come, many distressed citizens will unquestionably bewail that the Constitution has failed. *But it will be the American people who have failed!* The crisis will, in fact, show that they have reached the state foreseen by Benjamin Franklin when, through the weakening of the national moral fibre, the people will have become so corrupted as to be incapable of self-government, and to require a despotism of some sort.

Certainly prompt and vigorous corrective measures must be undertaken if the trend is to be halted short of catastrophe. But above all, there must be a clear-cut perception of wherein the nation's salvation lies. The promise for America cannot be found in the delusive programs of befuddled "liberals" whose conception of "progress" always seems to involve greater personal enslavement to the state, nor in the ministrations of a paternalistic government, but rather in a consecration to those principles which are the wellspring of the nation's greatness—a wider, more meticulous application of the Sinai heritage to individual and national life. Therein lies the only remedy for the manifestations of moral decadence so evident on every hand, the trend toward youthful waywardness, the frivolous attitude toward marriage, the decay of craftsmanship and pride in work well done, the contempt for the rights of others so flagrantly exhibited in fuel, power

and food handlers' strikes.

Great as America's past has been, its future can be even more brilliant. But prerequisite to crossing the portals into a new and brighter phase of its history, there must come a realignment of viewpoint among all its citizens, a reversion from materialistic ways of thought back to the spiritual foundation of its true heritage. The industrial genius of America is great and worthy, but of itself it cannot secure the blessings of liberty and happiness for the American people, blessings which can be perpetuated only in a nation of spiritually-awakened, morally responsible citizens.

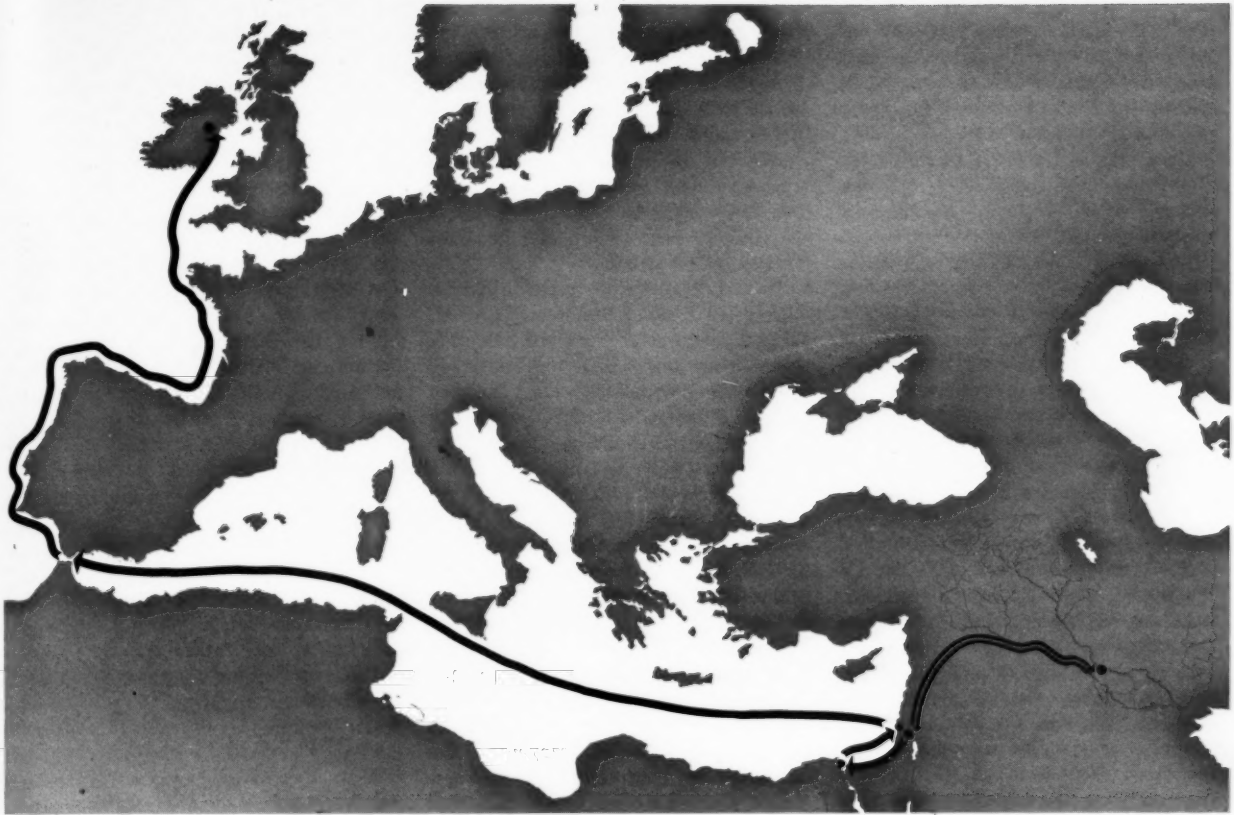
Never has the need for faith and resoluteness and clear thinking been greater. The crisis facing America is equal in gravity to that of the Revolutionary period. Then the question was whether the Founding Fathers' vision of a free nation would prevail. Now it is whether the nation shall continue on to new heights or, having lost the sure faith which lighted the path of its founders, shall begin the downward trail to degeneracy and decay.

Speaking to a group of delegates awaiting the opening of the Constitutional Convention, George Washington said, "Let us raise a standard to which the wise and just can repair. The event is in the hand of God." The advice is equally germane today. If this generation of Americans can approach its problems with the reverence, the faith, the humility of their nation's first president, then the inroads of the past two decades can be repaired and the groundwork for a new era of true progress laid. There is no other way; and the time is short.

(Continued from page 102)

it has been said by many that Christianity has been tried and found wanting. In truth Christianity has been tried, found too difficult and ignored!

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